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VI.—*Observations on the Coast of Arabia between Rás Mohammed and Jiddah.* By Lieutenant R. Wellsted, I. N. Communicated by the Royal Geographical Society Branch at Bombay. Read 14th March, 1836.*

HAD circumstances permitted Burckhardt to have traversed the sea-coast of Arabia between Jiddah and the entrance of the Gulf of 'Akabah, the accuracy and extent of his information would, without doubt, have left little to be gleaned by any subsequent visitor; but it will be remembered that his researches on that coast were confined to the cities of Jiddah and Yembo', and that the remaining portion was but cursorily visited by him. On this account I am induced to hope that my remarks may possess a value, to which they would otherwise have no claim.

The survey of the western side of the sea of Suez† having been completed on a former voyage, and Captain Moresby having resolved to leave the final examination of the sea of 'Akabah to a later period, our operations commenced at Rás Mohammed on the 28th of February, 1831.

Rás (or Cape) Mohammed is the southern extreme of the peninsula of Sinai. The coast about it is low and rugged, and cannot be discerned at a greater distance than three leagues and a half. Lying off its eastern side, there is a small island‡ of uniform elevation, which is separated from the main by a narrow and shallow passage. The land forming the cape is a long narrow tract nearly divided, about six miles from the extreme, by a deep bay. Five miles further to the northward, a range of mountains takes its rise, and extends nearly the whole length of the peninsula; their general elevation may be estimated at from 3000 to 5000 feet, and during the winter months the summit of the highest is frequently covered with snow.

About ten miles to the northward of the cape, there are two small harbours, which are separated from each other by a narrow neck of land; both are included by the Arabs when speaking of them under the appellation of Sherm§ or Shermún; but they are also separately distinguished, one by the name of Sherm-el-Sheikh, from the tomb of a sheikh at the extreme end of the bay, and the more northern by that of Sherm-el-Móyah,|| from its having some

* The orthography, as far as possible, is reduced to a fixed standard, each letter having invariably its corresponding equivalent. The consonants are to be sounded as in English, the vowels as in Italian. The accents mark long vowels, and the apostrophe the letter 'ain; *gh* and *kh* are strong gutturals; the former often like the Northumbrian *ȝ*, the latter like the Scotch and Welch *ch*: *a* as in far; *e* in there; *i* in ravine; *o* in cold; *u* in rude, or *oo* in fool; *ei* as *ey* in they; *au* as *ow* in fowl; *ai* as *i* in thine; *ch* as in child. The author is answerable only for the notes marked, A.

† Properly Suweís, *i.e.* "the little moth."

§ Dsjerm in Niebuhr's Map.

‡ Tíran.

|| Water-bay.

wells of water in its vicinity. These harbours were visited by Sir Home Popham in 1801, and are marked in his chart as spots from whence water may be procured. At the period of our visit the Hajj* boats were supplied from some rudely constructed wells, near a few date-trees, about 150 yards from the beach; but the water is of a very indifferent quality, and would not be tolerated by Europeans. The Bedouins are unwilling to part with the few sheep they possess, and no other supplies are procurable here. The red and yellow earths which abound in the hills in the vicinity of the anchorage, are used by the Arab mariners for their boats, as substitutes for paint; and near the tomb in Sherm-el-Sheikh they procure an abundance of rock-salt. As a plan of these inlets accompanies the chart, it will be unnecessary for me to mention more than that, for shipping, the northern one appears preferable to the southern.

Travellers who are proceeding in native boats to Kosair, and who are less anxious to visit Thebes, and to sail on that part of the Nile between it and Cairo, than to effect a quick passage to Europe, may probably feel disposed to land here, and proceed on camels from hence to Tór or Suez. The Nákhodás† generally work up to this cape, whence, if they have a fair wind, they run at once to Kosair,‡ or otherwise, they wait until they obtain one. Travellers who are also proceeding to Suez would do well to adopt this route during the prevalence of north-westerly breezes, which are frequently of many days' duration, and render a passage through the Straits of Jabál and up the sea of Suez both tedious and dangerous.

Another advantage would be gained by those who are so disposed, in the opportunity which is presented of visiting the monastery of Sinai, which may be approached from Sherm by two routes, viz. *Derb Wárah*, which is very indifferent, and in many places scarcely passable, but which is preferred by the Bedouins, in consequence of the abundant herbage which it yields, or *Derb-Kedd*, which is not only considerably shorter, but the ascent, with the exception of one pass, is gradual through valleys of firm sand. The journey, by the latter route, is estimated at two days and a half, and the cost of a single camel thence and back is four dollars.

It is erroneously supposed that Mount Sinai may be seen at sea off Rás Mohammed, and also off Tór: the intervention of the neighbouring hills prevents its being seen from any other spot than about eight miles to the north-eastward of Sherm, from which situation its summit may be distinguished in clear weather.

* Pilgrimage.

† Indian ship-masters.

‡ That is, "the little castle."

The coast runs in a westerly direction from Rás Fartak to 'Ainunah, from thence it extends to Mowilahh. All former charts* of this part of the sea have erred considerably by not allowing for the curvature which exists between these points. The mistake, without doubt, originated from the circumstance of ships working up as far as Mowilahh, whence it was usual to stand over to the opposite shore, with the north-easterly wind blowing from the gulf.

The coast, which is here low and runs parallel to their course, could not have been discerned, and the whole distance across to Rás Mohammed was given as the entrance to the sea of 'Akabah, the breadth of which, at this part, does not in reality exceed seven and a half miles.

In consequence of the coast from Rás Fartak to the harbour of 'Ainunah being fronted with numerous coral islets, with narrow and intricate passages between them, barely navigable for boats, we did not approach it in the ship. Near the sea it was low and sandy in some places, and swampy and covered with bushes in others. From one of the islets, Reimán, we obtained a plentiful supply of firewood. Opposite to this island, on the main, there is a village occupied by some fishermen of the Huteimi tribe, who by paying a tribute to the Howeitat Bedouins, are permitted to cultivate a few date-trees in its vicinity. To the southward there are several extensive date-groves belonging to the latter; and from hence to Mowilahh their encampments are very numerous, their flocks large, and the pasturage, especially near 'Ainunah, abundant. Sheep, firewood, milk, butter, &c., may be obtained from this and most of the other villages on the coast; but buggalows,† in their passage to Rás Mohammed, rarely, unless driven by stress of weather, proceed so far to the northward.

The harbour of 'Ainunah, in lat. $28^{\circ} 2' 30''$ N., long. $35^{\circ} 18'$ E, is well sheltered from all winds; yet I am apprehensive that the dangers near the entrance, which are exhibited in the chart, will deter mariners from it. With a good pilot a vessel might enter with every facility and safety.

Towards the interior, at the distance of a mile and a half from the beach, between two barren and rocky hills, is the valley of 'Ainunah, celebrated among the Bedouins for the abundance and purity of its water. The appearance which is presented by this luxuriant though uncultivated tract, contrasts strangely with the wild sterility of the neighbouring scenery. The Arabs point out some ruins on both sides of the valley, which they say are the remains of a Nazarine‡ town. They were in too dilapidated a

* The writer had no opportunity of seeing M. Ruppell's Charts.

† Bagalau is the Indian name of a coasting vessel.

‡ Nazarine, or rather Nazarene, signifies belonging to Nazareth. Násari, the Arabic word here rendered Nazarine, is nothing more than "Christian."

state to enable us to ascertain what claim they have to such an appellation, but that they are not of Arabic origin appears evident, since the former occupants have constructed an aqueduct leading from the valley to the beach, at the cost of more trouble and labour than in all probability the Bedouins, under any circumstances, would have bestowed on such an undertaking. The aqueduct is a mile and a half in length, and about two feet in width, varying in height with the inequalities of the ground, the lower portion being constructed of stones cemented together, and the upper part or channel, of burnt tiles; by this the water was conducted from the valley to a reservoir near the beach, of which there are still some remains.

The nature of the soil in the valley, and the facilities which the numerous streams present for irrigating it, are, with the usual apathy and indifference to agricultural pursuits common to the Bedouins, almost entirely neglected; and a spot, which industry in one or two seasons would soon render remarkable for gardens and cultivation, is now overrun with long sedgy grass, and merely nourishes a few *dúm** and date-trees.

When the foregoing paragraphs were written, I was not aware that Dr. Vincent, in his Dissertation on the Periplus of the Erythrean Sea, had placed the town of Leuké Kômé near this part of the coast, otherwise I should have been more minute in my observations.

This author appears to have drawn his conclusion from the scanty notices handed down to us by ancient geographers, corroborated by the observations made by Mr. Irwin in his voyage along the coast in 1777.

In selecting Mowílahh as the site of the ancient Leuké Kômé, Dr. Vincent, I think, has been misled by Mr. Irwin's map, in which the islands of Tirán, Barákán, and Senáfer are placed immediately before Mowílahh, so as to afford a degree of shelter to that station, by which it is made to coincide with the description of the ancient port, as given by Agatharchides: the position which Irwin has assigned to those islands with respect to the coast-line is most erroneous. Their true situation, which is now given to them, proves that they could afford little shelter to Mowílahh, nor has that station, as will he hereafter pointed out, any harbour or protection from the tempestuous northerly winds that prevail here with intermissions throughout the year.

The channel adopted by the ancients for conveying the merchandize of India, Africa, and the southern parts of Arabia, to Jerusalem, was by the ports of Elath and Eziongeber, situated near the head of the Elanitic Gulf. But as the navigation of this arm

* The bifurcate palm; Palma, or Cucifera Thebaïca.

of the sea, which, even at the present day, is considered perilous, must have presented insurmountable difficulties to them, it is known that a port was fixed upon near the entrance, but outside the gulf, where the vessels coming from the south discharged their cargoes, and from which depôt, the merchandize was transported by land to Elath and Eziongeber. Thus the tedious passage up the gulf was avoided. It may be observed that the same motive for shortening a dangerous and tedious passage, has at different periods operated in causing the transfer of the trade from the port of Arsinoë, near the modern Suez, successively, to Myos-Hormus, Berenicé, Adûlis, and, lastly, to 'Aden, without the Straits of Bâb-el-mandeb.

A glance at the chart, will show that it would have been impossible to have selected a port, the situation of which could have been better calculated for such a purpose than 'Ainûnah. The coincidence between the nature of the coast here, with the situation of the islands of Tîrán, Senáfer and Barákân, and their position and appearance as described in the extracts from Agatharchides, quoted in Dr. Vincent's work, is very striking.

The appellation of "white," which was bestowed on this and several other towns on the coast, might still, from their being constructed of the same material as formerly, be continued to those at present in existence: the glare produced by the sun shining on the coral renders them distinguishable by their whiteness from a great distance.

The country bordering on the sea-coast in the vicinity of 'Ainûnah, and extending thence to Mowílahh, affords better pasturage than any part of the coast which I have seen. In this tract the Bedouins' huts are numerous, and large flocks of sheep and goats are met with. Their residence here is however merely temporary, for should the rains fail them—an event that occurs about once in four years—they retreat from the low country to their mountains. In this elevated range, of which many hills are 6000 feet in height, they possess abundance of water, and a never-failing supply of herbage. In some of their valleys they have also extensive date groves and fields of dhurrah,* which they compel their slaves to cultivate.

The Howeítât Bedouins occupy the coast from Maghwah to Jebel 'Antar, comprising the mountainous tract which rises about ten miles from the beach, extending as far as the Syrian Hájj station of 'Akabah. They were frequently engaged formerly in expeditions against distant tribes in Nejd, from whom, protected by the unapproachable nature of their fastnesses, they entertained no fear of retaliation, and, as bold and expert warriors, they were,

* Sorghum vulgare.

before Mohammed 'Alí obtained so great an ascendancy in Hejáz, much feared by the caravans; but the dread they entertain of the Páshá's power, and an annual present of grain and money to their sheikh, render them now much more tractable.

The Bedouins in this part of the coast mostly subsist on what is procured by the sale of their flocks and their butter.* The former is taken to Nejd, and there exchanged for grain, principally dhurrah; the latter is either disposed of to the Hajj boats on the coast, to the caravan in its passage through their territories, or is carried to Yembo' or Jiddah, where a ready sale awaits it. Their food, while residing on the coast, consists mostly of milk and dates, occasionally, though rarely, varied with grain or animal food. The latter is never partaken of, unless on some occasion of festivity. They possess no boats of their own; and the Huteimí, in addition to a tribute which they pay of two dollars a-head per annum, for protection, supply their masters with fish, large quantities of which are also salted by these fishermen, and conveyed into the interior for sale.

The dress of the sheikh and the better sort consisted of the 'abà or cloak, procured from either Syria or Egypt, striped vertically black and white, and a loose shirt of unbleached cloth, extending as low as the knees, and bound round the waist with a leathern girdle, in which is thrust a long crooked knife, or sambír, their ammunition, and the apparatus for striking a light, which a Bedouin is never without. The poorer sort wear the same description of shirt, with a cloak of darker colour and coarser texture. The sheikh and a few of his followers only wore the striped red and yellow kerchief,† in such general use in other parts of Arabia; and all the tribe therefore permit their hair to grow, which is generally plaited, and reaches as low as their waist. When this tribe was subjected to the sway of the Wahnábís, the Bedouins were compelled to wear their hair close, in conformity to a custom established by those sectarians; but when the power of the latter became broken, the Howeítát returned to their former usage.

Shortly after our arrival we received a visit from the superior sheikh of this tribe, whose name was 'Aláyán. He was about fifty years of age, of a spare but vigorous make, and his manners mild and placid. He spoke, as do all the Bedouin chiefs in his pay, that we have met with, in high terms of Mohammed 'Alí; yet it is not difficult to perceive that they and their followers would hail with satisfaction the removal of the restrictions to their former habits and pursuits, which the Páshá's success in Hejáz gave

* G'hí in the author's MS., but butter thus liquified is an Indian, not an Arabian production.

† Samhander according to the MS., but probably a mistranscription.

him the power to impose, and which his address and talent have enabled him to continue.

From the sheikh we learned that camels might be procured here to proceed on to Gaza in four days, to Jerusalem in six, and to Deráyah* in nine. By the former of these routes, packets from India might be conveyed with great facility to the shores of the Mediterranean. After securing the interest of this chief by means of a few presents, we were permitted to roam over the country without any interruption. The wild Bedouins, none of whom had seen Europeans or a ship before, when admitted on board, testified few symptoms of curiosity or surprise. On the second night after our arrival, 'Aláyán and about a dozen of his followers slept on board. Prior to retiring to rest, without its being solicited or hinted at, they gave up their arms to be taken care of until the morning. Such a measure with their own tribes, between whom it is well known the laws of hospitality are preserved inviolate, would have drawn no attention, but with us, who were strangers, and whose visits, observations and proceedings on their coast were at least calculated to excite suspicion, it was a mark of confidence as unexpected as it was pleasing. On shore the behaviour of these Bedouins was very friendly, and we were never permitted to pass their huts without being invited to partake of what they afforded; for this they neither asked, nor would they accept of any remuneration. In their dwellings, which are very small, and constructed of a few upright sticks about six feet in length, surrounded by cloths made of sheep-and goats' hair, and covered with the same material, they had neither furniture nor bedding, further than the clothes they had on; and their only utensils were a few cooking pots, a bowl for holding milk, and some jars containing either butter or g'hí. Unlike the generality of Bedouin tribes, they did not appear jealous of their women, or solicitous to conceal them from our view. We conversed with them freely on these occasions, with their faces uncovered; but whenever we met them abroad, the mouth and lower part of the face was concealed.

About seven miles and a half to the southward of 'Ainúnah there is a low, sandy, and somewhat bushy island, which has a few huts on its northern end, belonging to the Huteimí tribe. The ship anchored off its southern extremity, in a channel between it and the main, the latter distant about half a mile. The coast in this part forms a low table-land, intersected by numerous valleys leading from the interior towards the sea. At the period of our visit, the lower parts and sides of these valleys were covered with trees and long, coarse grass, with numerous wild flowers and

* The capital of the Wahnábís.

plants. The trees were principally of the *Mimosa* kind, with some few *Acacias*.*

Mowílahh is merely remarkable for its castle, which, with several others, was built on the route of the Egyptian caravan, to serve as a *granary and halting place*. They differ but little, save in size, from each other. They are constructed of hewn coral, cemented with mortar; their shape is quadrangular, flanked with round towers, in which are placed some old guns, some of which are broken and others dismantled. The upper part of the walls, which are thirty feet in height, is pierced with loop-holes for musketry, but their extent would require a large force to defend them. The interior, along the southern and western sides, is occupied by the troops, the northern and eastern being appropriated for the reception of grain, &c.

Mohammed 'Alí, upon whom has devolved the whole government of Hejáz, furnishes these stations with the necessary supply of grain; and the garrison, consisting of an officer, corresponding in rank to our serjeant, and fifty men (*Maghrebín*† soldiers), is also paid by him. I observe that all the castles on the Syrian Hajj route are also garrisoned by *Maghrebíns*.

On the arrival of the caravan, the soldiers only who accompany it, are permitted to encamp within the fortification; the pilgrims and the Bedouins pitch their tents outside, near the walls, about 200 yards on the north side of the castle. Here, during their stay, a brisk trade is carried on with the Bedouins, who assemble from the surrounding country, bartering their sheep, g'hí, &c., for powder, cloth, &c. Scattered among the numerous date-trees that surround the castle, there are about 150 huts constructed of *cadjans*, and some few stone houses rudely built, which are occupied by the Bedouins who cultivate the trees. A few also reside here for the purpose of supplying the small Hájj boats that put in with provisions and water.

Near the wells, which are constructed and lined with stone, there are some gardens which produce grapes, the *nebek*,‡ melons, &c., with a few vegetables, barely sufficient for the consumption of the garrison. Sheep can be purchased here from the Arabs; also water, which is good, and firewood, but the latter is indifferent and its supply uncertain. Small boats occasionally visit Mowílahh for these necessities, but the larger *bagalás* proceed to Sherm.

The coast in the vicinity and to the northward of Mowílahh is low, gradually ascending with a moderate elevation to the distance

* By *Acacias* the author probably means the *tal-h*, or *Acacia Gummiifera*, which produces gum arabic; for *Mimosas* and *Acacias* do not differ from each other by any strictly natural peculiarity.

† *Barbaresque Arabs*.

‡ *Rhamnus Nabk*.

of six or seven miles, when it rises abruptly in hills to a great height, those near Mowílahh terminating in sharp and singularly-shaped peaks. When viewed from the northward, several of these are shut in, and form a narrow ridge. The height of the most elevated was found to be 6500 feet, and it obtained from us the appellation of "Mowílahh High Peak." From the southward, these peaks have an irregular columnar appearance, with chasms rather than valleys between them. They have frequently been noticed by navigators in their passage up the sea; and I observe Mr. Irwin, who sailed by this part of the coast on his way from Yembo' to Kosaïr, has styled them the Bullock's Horns. To me the whole group seemed to bear a great resemblance to representations which I have seen of enormous icebergs.

I shall notice but briefly the islands which lie off this part of the coast in a line between Mowílahh and Senáfer, since the sailing directions will embrace all the information relating to them that is of practical interest.

The island of Shushú'ah,* the northern of the group, forms at a distance like a gunner's quoin; its height gradually increasing from a low point on the northern extremity, to a bluff elevation forming its southern termination, which has a height of 350 feet. The whole island appears formed of red and yellow (variegated) sandstone, mixed with coral; large masses of the latter, of the circular form (Madrepore), so often met with on reefs near the surface, may, when the rain has washed away the soil, be seen embedded in the rocks; and the loose broken pieces of the branched kind, petrified shells, and other marine remains, are thickly strewn over the surface. The *Palinurus* anchored here in a small bight on the north-east side of the island, between two reefs, and narrowly escaped being wrecked during a gale from the northward. I have since learned, that on the same spot was lost one of those enormous vessels that formerly traded between Jiddah and Suez.

From the boisterous weather and numerous rocks in this part of the sea, the navigation is so exceedingly dangerous, that scarcely a day elapsed without some hair-breadth escape. It would have been impossible to have conducted a ship of greater burden, or one less quickly manageable, amidst the labyrinth of shoals through which we had often to thread our way.

Barákán is divided into two parts, which are connected together by a low sandy tract; so that the two quoin-like hills into which it rises at a distance, appear as two separate islets. On a nearer approach, its broken and rugged appearance is very remarkable; large masses have been detached from the body of the hills, and lie scattered at their bases. The anchorage here is small and indifferent.

* Abú Shúshah (Rüppell).

The Island of Ye'úbáh* is higher than either Barákán or Shushú'ah,† but its appearance and formation are the same.

The positions of these islands were fixed in the old charts with tolerable precision, but the coast line about Mowílahh was drawn much too far to the westward. The nature of the shore, and the fact of its being seen in clear weather, added to the dread which mariners entertained of approaching an unknown and dangerous coast, most probably induced to this error.

On approaching the shore from seaward it forms in narrow parallel ridges, which successively rise without any observable increase or decrease of shade; so that the land at the distance of twenty miles presents nearly the same appearance as it does at ten, and in both instances appears close to the vessel. This extraordinary clearness and purity of the atmosphere is mostly observed in December, January, and February; and during this period, the outline of any object on the horizon, however distant or small, may be observed with the utmost distinctness: the brilliancy of the nights is also very great, and facilities are thus afforded to the mariner for making celestial observations, which in the navigation of this part of the gulf he will find of essential service.

Sherm Yahár may be entered without any apprehension; it has excellent anchorage, is spacious (at least, contrasted with other inlets on this coast), and well sheltered from all winds. Wood and water, in small quantities, may be procured from the Bedouins, who bring these articles from Mowílahh and the interior on camels, for sale, to the boats that put in here on their passage up and down the coast. On the northern side of the entrance a pile of stones has been raised by the Arabs, without which it would be difficult to distinguish it.

At Sherm Dhobá the anchorage is small and inconvenient, and could only be made available for boats or small vessels. It is likewise difficult of egress, which can only be effected in the morning with a land wind, at which period a heavy swell is experienced at the entrance; so that should it fall calm, a vessel would probably be set on the rocks. At the distance of half a mile from the beach, and fronting the anchorage, there is an opening in the range of hills which runs parallel with the coast, through which an extensive view of the interior is obtained. Fronting this opening there are several dúm-trees, and a few yards further to the right some wells with an abundant supply of water. They were sunk by Sultán Selím I. for the use of the pilgrims on their route to and from Mecca, and are constructed of hewn coral, mortised in with care. They are about fourteen feet in diameter, and twenty in depth; the water procured from them is tolerable, but inferior

* Yebú'ah (Rüppell and Niebuhr).

† Abú Shúsheh (Rüppell and Niebuhr).

to that obtained at Wej-h. A few deserted huts were left near this spot; we saw no inhabitants, as it is only occasionally visited by the Bedouins for the convenience of obtaining wood and water. Of the birket, or reservoir, mentioned in an itinerary procured by Burckhardt, we saw no traces.

The Island of Na'mán* is long and narrow; its hills are skirted with a few bushes, but are otherwise destitute of vegetation. The hills are almost entirely composed of coral, and have a very rugged appearance. Na'mán is much frequented by native vessels in consequence of the excellent harbours which are found on its eastern side.

Nearly opposite to this island, or main, there is an anchorage called Mersa Ezlam; about three miles from which, towards the interior, there is a castle now in ruins. The garrison was withdrawn, and it ceased to be considered as a halting place for the caravan, in consequence of the indifferent water in its vicinity. Pilgrims now halt here only a few hours, and proceed on to Dhobá. This castle marks the southern limits of the Howeítát Bedouins; from thence the coast, as far as Sheikh Morábit, is occupied by the Bilí tribe.

In Sherm Jezzeh there is no anchorage. We saw several Bedouins here who brought down sheep for sale; their behaviour on shore was very friendly. Several fishermen of the Huteímí tribe had also taken up their temporary residence here. The country in the vicinity of this and the neighbouring sherms is remarkably barren and destitute of vegetation. A stratum of black stone on the surface of the hills and plains gives the whole a bleak and desolate appearance. The coast is partly fronted with steep overhanging cliffs of coral and sandstone. From the base of these, to the distance of about forty yards, extends a level band of rocks, the outer part of which is nearly dry, and rises like a wall from an almost unfathomable depth; against this the sea, meeting with a resistance so abrupt, breaks with some violence, and produces a considerable surf, which would render landing on the intermediate coast between the sherms almost impracticable.

Sherm Wej-h† is a small cove, affording excellent anchorage and shelter. Some soldiers from the neighbouring fort, and a few Arabs of the Huteímí tribe, reside here in huts erected under some cliffs on the northern side of the cove. They gain a tolerable subsistence from supplying the Hajj boats with fresh provisions and water. The former consist of sheep, goats, g'hí, honey, salt-fish, &c., all of which being here good and cheap,

* Or Nu'mán.

† Perhaps 'Owejeih, or 'Owájeh, from the tribe of that name. See Burckhardt on the Bedouins, pp. 219, 436; and probably the Wush (Wusch) of Niebuhr's "Description de l'Arabie," p. 536.

considerable quantities are disposed of. The latter, besides being plentiful, and procurable at a moderate rate at all seasons, is far better than what is elsewhere to be met with in the Red Sea. It is brought from wells near the fort, about three miles in the interior, on asses and camels, or by women. I observe on this coast, that with the exception of the above-mentioned tribe, Arab females are rarely found engaged in manual labour until they have passed the middle age. Wej-h is furnished with an abundant supply, and a great variety of excellent fish.

The ranges of reefs parallel to the shore, through which it is necessary to proceed in approaching other shermes on this coast, would probably deter mariners from visiting them, unless in cases of necessity; but Wej-h is free from this disadvantage. In approaching it, the island Ríkhah,* which lies off the entrance of the harbour, at a distance of seven miles, forms an excellent mark for entering.

On the day of our arrival we received a visit from the principal sheikh of the Bilí† tribe, Sheïkh Amír. His power extends inland six days' journey, and coastwise from Sheïkh Morábit to the southward as far as Hasání. The general appellation of the various hordes who occupy this tract is Bilí, and their number is said to exceed 7000. The sheikh, though aged, appeared still active and vigorous; though much pleased with all he saw on board, yet, contrary to the general habits of other chiefs who visited us, he asked for nothing, and appeared as much surprised as delighted when a few trifling presents were made him. He receives from Mohammed 'Alí an annual present in cash and grain, for which he guarantees a safe passage for the supplies to and from the fort, and probably the safety of the fort itself.

On one of the officers expressing a wish to visit his encampment he appeared much delighted, promised his utmost to entertain all who felt disposed to go, but remarked, that as it was three days' journey distant, it would, at this advanced season, be too fatiguing. He gave us intelligence of the existence of a ruined town in the interior, about four hours from the fort, and also that there were some inscriptions cut on the face of hills on the road to it. I was in consequence directed to proceed on the following morning, for the purpose of ascertaining the fact.

Proceeding over a low plain, which is marshy near the sea, and covered with a saline incrustation, we reached the fort, which is about three miles in a S.E. direction from the anchorage. It is, as I have before noticed, though somewhat smaller, built in the same style, and garrisoned in the same way as that at Mowílahh. On

* Reachá in the MS., which may be Ríkhah, Rékhá, Riyáchah, Riyachá, Riyakhah, &c., such is the uncertainty of our orthography!

† See Burckhardt on the Bedouins, p. 224.

the N.E. side, near the wells, there are a few small gardens, producing a few fruits and some vegetables. To the westward there is a small burying-ground. I noticed here a peculiarity in the mode of interment, which I have not before heard of or met with. After the body is placed in the grave, the latter is not as usual filled, but is left covered only with a large slab.

The fort is nearly surrounded with hills, those on the eastern side rising so close to its walls that a few Arabs armed with matchlocks, and sheltered by the rocks scattered over the surface, would soon render it untenable.

I had considerable difficulty in procuring a guard from the fort, in consequence of the absence of our friend the sheikh, without whose sanction (such is the dread they entertain of the Bedouins of this tribe) the commandant declared it would be impossible to proceed into the interior, or even to the distance of a few hundred yards in that direction from the fort; but after a delay of several hours, a party of the garrison volunteered to accompany me, and we proceeded on our journey attended by about a dozen men. They seemed, however, to entertain considerable apprehension of being attacked, for they proceeded with their matches, and whenever we approached a suspicious spot, a scout was sent forward to reconnoitre. I have since heard, that a marauding party from the hills, which had been seen prowling about here, was the cause of these precautions.

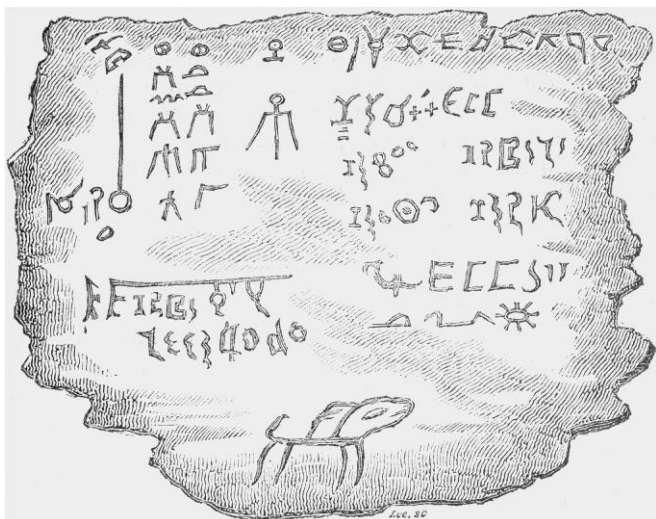
After leaving the fort, we continued in a S.E. direction through a valley, where fresh water is obtained, at the depth of one or two feet from the surface, by the Bedouins, who merely scrape away the sand and leave the water to settle in the hollows thus formed.

On either side of this valley are hills of dark granite, which rise to a considerable height, and terminate in rugged peaks. A singular effect is produced in the appearance of these hills by veins of white quartz, which run either vertically or diagonally through the strata. Near the termination of this valley on its western side, at the distance of half a mile from the castle, we found the inscriptions—(see next page)—which we sought, engraved or rather scratched on the face of the rock.

After leaving this valley, called by the Bedouins *Wádí-l-Móyah*,* we continued our route in a S.E. direction, passing over several plains interspersed with spots clothed with luxuriant vegetation. A small yellow flower, then in bloom, gave to these an appearance not unlike fields of ripe corn, which presented a singular effect when contrasted with the burnt and parched appearance of the surrounding desert.

At the distance of about ten miles from the fort, after winding for some time among the hills, we arrived at a rocky valley in which

* *Móyah* is the Bedawí and vulgar Egyptian word for má, "water."



were the ruins. The general direction of this valley was N.E., and through its whole length (about two miles) extensive ruins were perceived scattered at various distances; across it two hills projected, leaving a narrow defile between them. On the brow of both hills we saw traces of two small forts. Amidst the ruins of the houses, I measured the remains of walls which were six feet in thickness, and had been built in some places of hewn stone. I conceived, from the ruins being of so massive a construction, that it could not have been an Arab town, and the Bedouins, when referred to, pronounced it to be of Nazarene* origin, but beyond this there was nothing to warrant my forming any opinion as to its character.

Adjoining the ruins there is a singularly formed hill of limestone, from the southern side of which the materials used for constructing the town appear mostly to have been taken. The Bedouins who accompanied us pointed out the mouths of several caverns, but no persuasion or offer of reward would induce them to enter what they believed to be the abode of spirits.

I had been informed of the existence of caves near this spot, and had therefore provided myself with ropes and lights. After penetrating to some depth, and in various directions, I found that the centre of the hill had sunk considerably, leaving between the roof, which was a mere shell, and the parts that had sunk, extensive

* That is, "Christian." See note, p. 53.

cavities, which served as a retreat for hyenas and jackals. We found the bones of men, camels, &c., which these indefatigable prowlers had brought from different parts of the desert. A musket fired inside sent several of them scampering out, to the great terror of the Bedouins, who were standing at the entrance waiting with great interest the result of our undertaking.

During our stay at Wej-h, boats were constantly arriving with pilgrims. At one period there were about 4000 people assembled here, mostly from Constantinople and the Barbary States. With these the officers and crew had frequent intercourse, and never experienced on any occasion the slightest approach to insult or interruption. This fact, as relating to a race hitherto considered so intolerant, is worthy of remark. Within their cities the dread of punishment from the authorities would, it may be supposed, prevent them from pursuing an offensive line of conduct towards us, but here, to a certain extent, it might with safety be indulged in. This would show that the religious prejudices of Mussulmans are fast yielding to the beneficial effects produced by a more extended intercourse with civilized Europeans.

Quitting Wej-h, we ran down to the adjoining Sherm 'Abbán, which is sheltered from all winds (being completely land-locked), and has good anchorage for three or four vessels. Near the entrance inside, there are several rocky patches which may be easily distinguished by the discoloration of the water. Fresh water may be obtained here in small quantities from the Bedouins, who bring it from a small village about three miles distant in the interior. Near the extremity of this sherm some dhourrah is cultivated. Bearing west from Sherm 'Abbán is the island of Merdúnah, which is remarkable for its appearance and formation. A narrow ridge of coral is detached into pointed masses, varying in height from two to three hundred feet; the cliffs and hollows of these afford shelter to numerous flocks of wild pigeons which breed on the island.

The broken and rugged appearance of Merdúnah has given rise to a singular tradition among the Arabs. They believed it to have been the abode of spirits who resort there in order to amuse themselves at night with hurling rocks at each other.

From Rás Gharkúmah to Rás Abú Medd, the coast is fronted by a group of low sandy islets and reefs, which are connected together by an extensive bank of soundings, interspersed with isolated rocks. There are channels between them frequented by boats, but no ship could venture to navigate them. One of these islands retains the name of Sheikh Morábit, from an old priest* who resided here about seventy years ago; a tomb of rude con-

* Rather "monk," or "anchoret." The Mohammedans have no priesthood.
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struction, which has been erected to his memory, is visited by the Arab mariners.

On one of these islands under which we anchored, named Atawál,* there is a large fishing village, which was unoccupied at the period of our visit. Opposite to Atawál on the main, at the distance of two miles from the beach, lies the hajj station, El Haurá or Dár-el-'ashrín.† Here there is a copious supply of water, which gushes from the rocks, and abundance of herbage. In its vicinity, according to the report of the Arabs, there are some remains of buildings and columns; but our stay on the coast was too limited to permit our examining the spot. Near this station the encampments of the Billí tribe to the southward terminate, and those of the Joheinah commence.

Hasání is well known to navigators, who generally notice it in their way from Jiddah to Kosair and Suez. We found its greatest elevation to be 400 feet on its north side, whence it slopes away to the south-eastward. Off the north side there is a small island called Libnah, between which and Hasání there is a narrow channel, navigable for boats only.

Indifferent water is obtained here in small quantities (and that only during the winter season) from some wells near a sheikh's tomb; but the quantity required for the consumption of the inhabitants and that to the hajj boats, is mostly brought from the main. During the warm season the Arabs leave the coast for this island, in order to avoid the great heat of the continent, as well as for the purpose of disposing of their grain, dates, &c., to the hajj boats, which put in here. They are all industrious fishermen, the sea in this part abounding in fish, which, when dried and salted, is exported for the Cairo market, or disposed of to the neighbouring tribes. They are more opulent than the other Bedouins on the coast, who are rarely engaged in this pursuit. During their stay here they reside in a long straggling village on the south side of the island, in huts constructed of cadjans.‡ It speaks much in favour of the honesty of the Arabs who navigate this coast, that we found in these houses, on our first arrival, many useful articles left without any one to protect them. On the main, this tribe possesses an extensive tract of country, well irrigated by numerous pools of fresh water, yielding them an abundant supply of dates which are considered scarcely inferior to those of Medína. A letter from sherif Serur, at Yembo', to their sheikh, procured us promises of an escort to any part of the inte-

* At-tawál for Al-tawál, "the long island?"

† The twentieth house or station on the pilgrim's road. See Burckhardt's Arabia, p. 456.

‡ That is, of flags or broad-leaved rushes: kájang is a Malay word used by the Anglo-Indian seamen to signify "a matted awning."

rior we might feel disposed to visit; but his departure up the coast, shortly after our arrival, prevented our putting his good faith to the test. Though a distinct tribe, they bear the general appellation of Johe'nah: their number, amounting formerly to 2000 men, has been considerably thinned by the ravages of the cholera, which lately visited them in its passage up the coast. Many fled to the islands, but the disease followed them, and many fell victims to it. I mention the following incident that occurred during our stay here, since it will tend to throw some light on the character of these tribes, who are so little known.*

On our second visit the cholera was at its height, and many were daily swept off. When we anchored, the surgeon left the ship in order to afford them medical assistance. On landing he was conducted to the village; he had not been long seated in one of the huts, before an emaciated African boy staggered in through another entrance, and reeling towards him, fell at his feet in the sand. A group of Arabs were seated around smoking with great tranquillity, but none advanced to support or assist him. On noticing with some indignation their inattention, they replied, "that his master had died the day before, and that as his destiny was now about to be fulfilled, no human aid could avail him." In this state, therefore, they had permitted him to crawl from hut to hut, perfectly naked, without food or attendance, under an impression that death would soon release him. It may be conceived, the surprise with which they viewed the means which the surgeon resorted to in order to lessen his sufferings or aid his recovery, and listened to the injunctions that were given relative to his future treatment. The surgeon continued to visit him during our stay, and on our departure he was left in a convalescent state, with provisions and everything necessary for his recovery; and the Arabs, who were still at a loss for a motive to account for the interest we had taken in him, were strongly enjoined to take care of him. In a subsequent visit we learned that the lad, to the great astonishment of the Arabs, had gradually recovered, and was perfectly restored to health. To this incident, which speedily became known along the coast, we were probably in some measure indebted for the little molestation we met with during our stay on it.

If we call to mind the character of the Bedouin, his ignorance of, as well as his negligence in the observance of the doctrines of the Koran, it will not fail to excite some surprise that he should here have retained, in its full force, one of its most irrational doctrines.

Some reports were brought to us during this visit, concerning a

* The Johe'nah is one of the most celebrated Arab tribes, though little heard of in modern times.

ruined town on the main, and an officer was therefore despatched from the ship to ascertain the fact. The boat landed at a small indenture in the reef which here encircles the coast, near a Bedouin encampment. The beach was low and rocky, but adjoining it there are several high detached masses of light-coloured sandstone rock, which contrast in a singular manner with the dark, more distant, and still higher ranges in the interior. The encampment consisted of about 150 huts ranged in a double line in circular form, with their goats and sheep (it was near sunset) in the middle. Several dogs, resembling the English mastiff, were watching the flocks. These huts differ in form from those of the northern tribes.

The Bedouins here received us on landing with great suspicion, and did not appear to relish either our visit or the questions we put to them.

From the abundance of water on this spot, and the appearance of the soil, there can be but little doubt that it would amply repay the inhabitants for any trouble they might bestow on its cultivation; but the aversion of the Bedouins to tillage is well known, and, with the exception of date-trees, there is scarcely anything else they will take the trouble to rear.

The encampments of the Joheinah tribe do not extend beyond this. Here they border on those of the Bilí.

In our progress from Hasání to some shoals to the southward, I observed that the Arab mariners have a practice of turning up large portions of the reefs, which, becoming in the course of time blackened by exposure to the atmosphere, serve to point out the different anchorages. From that part of the coast opposite to Hasání to the southward, as far as Rás Mahár, the land fronting the sea is low and sandy in some places, and more elevated and rocky in others; from thence it gradually rises to the height of from 100 to 200 feet, forming at that elevation an extensive table-land. The face of this slope is intersected by numerous traces of torrents, which have divided and rent it in a most extraordinary manner.

The back range, at the distance of about fifteen miles from the sea, takes the same direction as the coast, and is of irregular height, varying from 1500 to 2000 feet. It is broken into detached hills of a pyramidal form, diverging to a considerable width.

Rás Mahár,* the termination of a tract of table-land extending from the southward, is about eighty feet in height, the upper part overhanging the base very considerably. It has a small patch of rocks extending off it, under which the native boats sometimes seek a precarious shelter from strong southerly breezes; but as

* Mhar (Niebuhr).

these winds shift suddenly to the northward, without any warning, and as it has no protection from that quarter, it is never used but in cases of necessity. A short distance to the southward of this cape there is another bluff, formed in a similar manner, and elevated about eighty feet above the land forming the cape.

The interior of the inlet called Sherm Mahár is not very extensive, yet the entrance is capacious, and affords a facility of egress which is rarely met with in other inlets along this coast. Fronting this sherm there is an extensive valley which spreads out to a considerable width as it advances into the interior. The lower part of this is covered with bushes, and along it, at about a mile from the beach, there are some straggling düm-trees.* Near this spot there are some wells of very indifferent water, and about 200 yards to the right there are traces of a Bedouin encampment. These Arabs are of the Joheínah tribe, and are very friendly. They supplied us with several sheep, taking rice in exchange.

This valley presents an extraordinary appearance, not unlike the dry bed of a river; the upper part of the hills or banks on either side project very considerably, so that many large fragments have been detached as if by the rush of a torrent, and lie scattered about in the valley. So perfect was the resemblance, that at first sight we found it difficult to assign it to any other cause than this; but on a closer inspection we found that the wind had blown away the soft sandstone of which the lower part is composed, and left the upper stratum, which is harder, until, by their own weight, the masses separated from the body of the hill.

Sherm Hoseï.†—The entrance is clear and capacious. About a mile from the beach, in a north-easterly direction, there are some wells of very indifferent water. In consequence of this deficiency, the Bedouins do not remain here; but when boats are detained for two or three days by contrary winds, these Arabs, who discern their arrival from the hills, frequently bring sheep, water, and other supplies for sale. The limbs and bodies of many of the Bedouins we saw here, were marked with large scars, produced by the application of hot irons to the skin. This is a remedy in great repute with them, in rheumatic and other local affections. In addition to scars of this nature, one man bore on his cheek, just below the eye, the mark of a deep incision which had been made in order to counteract the ill effects of the bite of a snake.

Rás Barídí is that projecting part of the coast which branches out into several low and rocky points. The most southerly of these, called by the Arabs Rás-el-'akík,‡ is what has been taken

* *Cucifera Thebaïca*, the bifurcate or forked palm.

† *Hössej* (Niebuhr).

‡ Ruby cape: it is pronounced Rás-el-agíg, káf being sounded like *g* by the Bedawis. See Burckhardt's Arabia, p. 466.

by many navigators as the true cape, but several apply the same appellation to a low point named Rás-Jerbó'ah,* to the eastward of the former, which has an extensive reef running off from it. In the western part of a lagoon formed by this reef, and a range of low sandy islets, which, for the distance of a mile, runs parallel to it, anchorage may be obtained. Within this range of islets, the *Palinurus* anchored, the Cape Rás-el-'akik bearing west by south, half south, distant about seven miles. The pilots are well acquainted with this part of the coast, from its being frequently visited by their *bagalós*. I observe that the anchorages are generally met with about 200 yards inside any of the islets, which are in fact merely ridges or labyrinths of reefs, connected together by an extensive bank of soundings. The coast abreast of the islet under which we anchored was low and sandy: the first range beyond this, consisting of sharp conical hills, terminates to the northward by a bold and remarkable-looking cliff. To the southward, detached from this range, there is a singular hill, the upper part of which rises in pointed and rugged elevations. It is marked in Sir Home Popham's chart as a "scragged hill." It may be seen ten miles to the southward of Yembo', whence it appears detached from the main. Still more to the southward, between the beach and the Radwah range, there is a group of dark-coloured hills, elevated generally about 500 feet. The valleys between these are filled with light-coloured sand, which appears to have been driven up from the surrounding desert† by the strong westerly breezes. The same appearance is observable in the Sea of Suez, and on other parts of the Arabian shore. The coast continues of the same character from this point to Sherm Yembo'.

Sherm Yembo'.—This inlet is free from all dangers, either inside or at the entrance, which is capacious, and may be easily distinguished. This is incomparably the best harbour on the coast: it has soundings near the entrance, where a vessel, if becalmed, might anchor—an advantage possessed by few others. Sailing vessels apprehensive of entering the sherm may anchor outside, and obtain supplies from Yembo' either by land or boat-carriage. The Arabs are of the Joheinah tribe, and may be safely trusted.

As Jiddah is considered to be the port of Mecca, so may Yembo', for the same reasons, be entitled the port of Medina; but no parallel can be drawn between the appearance, population, or commerce of these sea-ports.

The population of Yembo', from the influx and departure of pilgrims, like that of Jiddah, is constantly fluctuating; but the number of actual residents, including 500 Turkish troops, may be

* Dsjabra (Jabrah) of Niebuhr.

† Are the western breezes strong enough to carry the sand across the Red Sea, here nearly in its greatest width?

estimated at 2000. Its commerce is necessarily of minor importance to that of Jiddah. No ships resort to its port, and the trade is therefore carried on solely in boats. They have now about seventy, many of which are engaged in the conveyance of pilgrims and their merchandise between Jiddah and Suez.

The town is situated on a low, sandy spot, which is utterly destitute of vegetation. There are about 1500 houses, occupying a space of great extent. Encompassing these there is a wall, tolerably constructed, about twelve feet in height, pierced with loop-holes near the top, for musketry. At each of the angles formed by this wall, irregular octagonal buildings have been erected, which serve to flank the sides, and those on the sea-front to protect the harbour. In this quarter there are numerous breaches in the wall. This portion of the wall appears to have been constructed at an earlier period than the rest, and is consequently in a more ruinous state. Many of these breaches have apparently been purposely made to facilitate the communication with the boats, so that at high water the sea, which washes some distance above the base, is partially admitted through them into the town. The towers also are so much dilapidated, that the town might easily be entered through the embrasures, which are not above three feet from the ground. When their guns (two or three in each tower) are not used, the garrison keep these openings closed by wooden shutters. This wall and its towers constitute all the fortifications of Yembo'.

Many of the houses, which are built of coral, are in a ruinous condition, and others are rapidly falling into decay. In construction they differ from those of Jiddah and Mokhá, by having, with a few exceptions, all their apartments on one floor, and by being more rudely and coarsely constructed. The streets are confined and dirty.

The inhabitants are mostly Arabs of the Joheinah tribe; the other residents are merchants, descendants of Mussulman Indians, who have settled here, and who alone engage in trade; but neither Banians nor Jews are permitted to reside either here or at Jiddah.* The latter are numerous in the lower part of the coast, as are the former at and to the southward of Mokhá. The Arabs do not reside here permanently; the greater part of the year is passed among their date-groves at Yembo'-Nakhl,† where they have houses and gardens. They adhere with much tenacity, even in the town, to the primitive simplicity of their Bedouin habits, and consequently are seldom found engaged in commercial pursuits. Few appear abroad in the street unless in their full Bedouin

* Jiddah was till very lately almost the only place in Hijáz, the holy land of the Moslims, accessible to unbelievers.

† That is, Yembo'-date-palm.—ED.

costume, with their matchlock slung by a leather belt at the back, their sambír,* or crooked dagger, with one or a brace of pistols highly inlaid and ornamented with silver, in their girdle; and those who can afford it, a long crooked sabre, double-edged near the point, by their side. The camaline,† as it is styled in the Persian Gulf, or 'abá, is worn here by all classes. The keñfiyet‡ is also constantly worn in Yembo'. It is a broad kerchief, striped green, red, and yellow, having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are here excessively troublesome.

The women had their faces totally covered by a veil of coloured but transparent muslin; and their persons were likewise enveloped in a loose wrapper of blue cotton, which covers the head and shoulders, and extends down to the feet. The females of Yembo' have the reputation of being fair and handsome.

During our several visits to this port, the inhabitants behaved with great civility, in all probability regulating their line of conduct agreeably to the known good-will which the Páshá entertains towards Europeans. Whenever the officers of the *Palinurus* landed, they were permitted to roam about the town without being made sensible, either by importunities or questions, that this liberty was granted as an indulgence, or that their steps were watched. It is amusing to contrast this fact relating to the people of Yembo', with the picture which has been given us by Irwin and Bruce of its ferocious and treacherous inhabitants. The pigs we had on board excited more attention and curiosity than the ship, though no European vessel had visited their port for many years before.

The revenue of Yembo', like that of Jiddah, arises exclusively from the customs, which are nominally fixed at ten per cent.; but great irregularities prevail in collecting them, some articles being charged at a higher and others at a lower rate.

Merchandise imported from Jiddah pays no duty, if a certificate be produced from the custom-master of that port, that the dues have been paid there. An officer is placed at Suez on board each boat bound to this port, to prevent smuggling, which, during the sheríf's time, was carried on to a great extent. Customs are levied at the same rate on dates, butter, and other provisions; many of the boats visiting this port take away large quantities of provisions for the Jiddah-market.

The imports, which consist of articles required for the con-

* Unless this is a local term, it is probably a corruption of *sanbúr*, "a tube," or the Persian word *shamshír*, "a sword."—Ed.

† This seems to be an adaptation of the Indian word *kamālī*, or *kamlī*, "a woollen wrapper or blanket." The 'abá of the Arabs is much the same thing, but usually striped black and white.—Ed.

‡ Literally "convenience, comfort."

sumption of Medína, Nejd, and the northern parts of Hejáz, are mostly grain, coffee, and articles of dress; the latter, till within the last few years, were supplied from the India-market by the way of Jiddah, but Mohammed 'Alí, from causes that will subsequently be more fully explained, obliged the Yembo' merchants to purchase the manufactures of Egypt at his own price, and does not permit the importation of any Indian commodities under the severest penalties. So rigorously is this regulation enforced, that any cloth not bearing the Páshá's stamp, worn within the walls, is seizable.

The Páshá likewise holds the entire monopoly of grain, which the merchants are obliged to purchase at his own price, and content themselves with retailing it to the Bedouins at a moderate profit.

It is only when the communication with the interior is interrupted, that Medína and Nejd are exclusively supplied with grain and coffee by the route of Yembo'. When the road is open, as it is at present, a considerable quantity of both articles is conveyed by caravan from Yemen to Medína.

At the period of our visit Yembo' was garrisoned by 500 Albanian troops, who were relieved at stated intervals by others from Medína. The situation of governor, whose office is to superintend the landing and forwarding of grain to that city, and the fulfilment, on terms the most advantageous to the Páshá, of Mohammed 'Alí's various agreements with the respective Bedouin chiefs in the vicinity of Yembo', is an appointment of some importance, and a source of emolument, though the salary he receives from the Páshá is said to be only 500 dollars per mensem.

Shortly after our first arrival, Captain Moresby received a visit from a Bedouin chief of the Sherif's tribe, named Serúr. His power is acknowledged from the confines of the possessions of the tribe of Harb, a few miles to the southward of Yembo', northward as far as Hasání. They still acknowledge a superior in the Sherif of Mecca, who, though deprived of the power and importance which was formerly attached to his high station, and now a mere tool of Mohammed 'Alí, still holds a moral influence over all the Bedouin sheikhs in Hejáz.

Serúr appeared to be about forty years of age, of a tall commanding figure, rather inclining to obesity (an unusual circumstance in an Arab), with bold, frank, engaging manners. We were anxious to obtain his permission to visit the mountains of Radwah, about twenty-five miles distant from Yembo', and he readily gave it, with the promise of an escort; but so many impediments arose from the jealousy of the Bedouins, who became acquainted with our intentions, and who could not be made to comprehend that our observations on the state of their country were not preparatory

to taking possession of it, that we were obliged to leave Yembo' without effecting our purpose.*

Bruce states that on the summit of these hills, in addition to the finest climate in the world, "all sorts of Arabian and African fruits grow to perfection; that it is the paradise of the people of Yembo', those of any substance having country-houses there," &c. This information there is no doubt he received from the Arabs, for no mention is made of his having proceeded to them. Accounts nearly as exaggerated were furnished us, but there is great reason to doubt their correctness. If true, it would appear somewhat strange that none of these productions should have reached Yembo'; yet, during our stay there (at nearly all seasons), neither vegetables nor fruits of any description were exposed for sale in the market, nor, from particular inquiries, could we learn that, at any season, they were brought hither, even for the governor.

The same feeling of jealousy that prevented our journey to these mountains, also operated in frustrating an intended visit to Yembo'-Nakhl. It is there that the Arabs have their country-houses, and not on the Radwah hills, as Mr. Bruce was incorrectly informed. From what we could learn from the Arabs, this tract lies in a north-easterly direction from the town, at the distance of fifteen miles, and is situated at the base of a range of hills, from which a stream of water issues. Few vegetables are cultivated there; a small quantity of dhurrah and tobacco is grown, but the attention of the Arabs is almost exclusively confined to their date-trees, the produce of which is much esteemed. Among these groves the houses are scattered, which are occupied by distinct families; these houses are constructed of stone brought from the neighbouring hills, and are said to pass from father to son, being never given up by the family to which they belong.

Before Mohammed 'Alí's rule, quarrels were as frequent here as they are in the wildest parts of the desert, and the destruction of their date-groves was an event of by no means unfrequent occurrence; but since the Páshá now derives a considerable revenue from the produce of their date plantations, it has become an object of interest to prevent the recurrence of these disputes, and a force is constantly stationed here.

As Ptolemy places Iambia† near this spot, it is much to be regretted that we were not enabled to visit it, since some interesting remains might possibly have been discovered there. It is somewhat singular that the Arabs of Yembo'-Nakhl should to this day consider Yembo' as a colony, or as merely a temporary residence.

* Perhaps a dread of seeing the sacred soil polluted by infidels was the true cause of these impediments.

† Lat. 23° 50', long. 68° 30', in the Greek text; in the Latin version, lat. 24°, long. 68° 20'.

The inhabitants of Yembo', from the scarcity of springs, are obliged to collect the rain-water for the use of the town, which is preserved in reservoirs. To effect this, the method they have adopted is simple; a low spot, to which watercourses naturally lead, is selected, and a tank is then sunk; its sides are well lined with cement and the top roofed over. But should, as is the case about once in six years, little or no rain fall during the season, the inhabitants obtain a supply from some wells about an hour's journey from the town. The scarcity of good water is not so great in this part of the coast, as throughout the shores of the Red Sea generally.

Locusts are sold in the markets of Yembo', and also at Jiddah; they are considered wholesome and nutritious.

In addition to most excellent water, which is so cheap that the Hajj boats always fill here, in preference to Jiddah, fowls and sometimes bullocks may be procured here, but no vegetables.

The difficulty of egress, which can only be effected by a southerly or land wind, is a disadvantage which the harbour of Yembo' labours under, in common with many others on this coast.

It has been already noticed that this part of the coast on which Yembo' stands is low and sandy, but in the interior there are hills of considerable elevation; the bold and lofty range over the town, called by the natives *Jebel Radwah*, but more generally known to navigators as the "Yembo' hills," is a collection of mountainous ridges which run nearly parallel to each other, and terminate in broken and rugged peaks; their general direction being nearly north and south, and the ranges being nearly of the same height, while following the direction of the coast, which runs more to the eastward and westward.

From the town of Yembo', which may be seen at the distance of six or seven miles, the coast line to the southward as far as *Sherm Bareikah* is low, marshy, and thickly overrun with mangrove-trees.* Yembo' is principally supplied with firewood from this tract; the trees are felled, and permitted to remain in the sun until they are perfectly dried. It is somewhat singular that boats in passing do not appropriate some of this wood to their own use, or convey it to this port for sale; but I am told that, notwithstanding no one is left in charge of it, a robbery of this nature is never known.

Beyond this marshy tract the country continues low for a considerable distance, and as it recedes from the shore appears to be composed of a light fine sand, which has filled up the valleys and blown up the sea faces of the numerous hills that rise in sharp conical peaks. Though several of these are from 500 to 1000

* *Rhizophora* (i.e. root-bearer) *Manglé*.

feet in height, yet the sand has collected in such prodigious quantities as to reach the summit of the most elevated, leaving in many places the upper parts of the black peaks discernible, and from thence descending in a solid mass, with a moderate inclination to the plain.

Sherm Bareikah has a narrow entrance, not more than fifty yards wide; but as the water in the channel is perfectly smooth, and the rocks on either side rise perpendicularly, the passage is unattended with danger. From this narrow gut the interior swells out into an excellent harbour, of sufficient extent to afford anchorage in three or four fathoms for five or six ships.

With the exception of a narrow channel for boats on the northern side, the upper part of this sherm is choked up by an extensive flat, which is dry at low water. This channel leads to a low point on which we discovered the ruins of a town* as large as Yembo', extending about a mile in length and half that space in breadth; a fort has been erected in the vicinity. The remains of the fort show it to have been of a square form, with towers at the corners and gates. Near the middle, on either side, the walls are high and six feet in thickness; so that, in a country where the use of artillery is almost unknown, it must have been esteemed a place of great strength. The ruins of a jetty of solid masonry are visible near the landing-place. At the distance of 100 yards from this there is a quay paved with hewn stones; of these pavements there are four circular spaces nine feet in diameter. We partially excavated one of the houses among the ruins, but found nothing more than shapeless masses of corroded copper and brass, and fragments of broken coloured glass and earthenware, apparently of the same description as is found scattered over the ruins of Egyptian towns. An examination of these might possibly lead to a discovery of the period at which this town was erected; the glass I observed to be more opaque than that at present manufactured.

The Arabs could afford us no information on the subject of the origin of this town, yet it has evidently been a place of great strength, if not of considerable commercial importance. The existence of a jetty and quay would induce us to suppose that vessels, by means of the channels, must have formerly found sufficient water to permit them to pass up and deliver their cargoes at the town. About a mile from the fort the ruins of another town, which has been constructed of coral, now much blackened by exposure to the atmosphere, are visible; and on the other side of the sherm, opposite to the low point, there are also extensive ruins, but the jealousy of the Bedouins prevented our making any particular examination of these.

* Jár er El Jár, in 23° 36' N. by Niebuhr's observation. *Geogr. Nubiens*, p. 109.

Supplies may be obtained here, but great caution should be exercised in treating with the Bedouins from whom they are procured. They belong to the Harb tribe, who bear the character of being subtle and ferocious. During our stay, after purchasing several sheep from them, they made a ridiculous demand for money as a port-due for entering their harbour, which was of course refused. On this they seized the pilot who was on shore, and one of the party, eager to commence a fray, attempted to shoot one of the boat's crew. A message had been brought off previous to this by one of the pilot's sons, to the purport, that we had no right to be making observations and erecting flags on their coast, and they would immediately drive us off it, but that our great guns gave us an advantage over them. If, they added, we would dispense with these, and come on shore, they should be happy to meet us on equal terms. Though we laughed at this challenge, it was deemed necessary to watch their motions, and this act of violence was fortunately observed from the ship. A gun was immediately got in readiness, and a shot or two were fired over them, which sent the whole party scampering off. It was amusing to observe other groups who, having seen us visit the ruins in the morning for the purpose, as they supposed, of obtaining treasure, had been patiently awaiting our second approach, to detain or perhaps murder us. This party sprung up in all directions from the hillocks and bushes, where they were concealed, and joined in the flight.

Five miles to the southward of Sherm Bareïkah, under a low sandy cape called Rás-er-Reïs, lies Mersá Sabír. It is a safe, commodious, and extensive anchorage, capable of receiving any number of vessels.

Jebel Sub-h* is a mountain remarkable for its magnitude and elevation, which is greater than any other between Yembo' and Jiddah. Its summit is the stronghold of a fierce and warlike race of Bedouins (a branch of the great Harb tribe), who are called Bení Sub-h, who inhabit its fastnesses, and are divided into smaller tribes who rove about in its vicinity. Several of them were pointed out to us at Sherm Bareïkah. The numerous passes by which these mountains are approached have been successfully defended against the Wahnábís during their late irruption, when the whole of Hejáz submitted to their arms, and the Bení Sub-h alone† boldly asserted and maintained their independence. Their territory afforded shelter to such of the neighbouring tribes as, with their families and property, were willing to seek their pro-

* Sub-h, or Sob-h. See Burckhardt's *Notes on the Bedouins*, p. 236. *Jebel-es-sob-h* signifies the Mountain of the Morning; it lies to the east of Bedr, and is famous for producing the balm of Mecca.—Ed. (*Niebuhr's Descr. of Arab.*, p. 357.)

† Not with ultimate success. See Burckhardt's *Hedjaz*, p. 308.

tection. The national independence of Arabs has been much talked of, but I question if these be not one of the few tribes that have never known a master. At two passes in the route of the caravan, called Safrá and Jedídeh,* they were less successful. After a long resistance they surrendered to Sa'úd. It may be remembered that it was against the latter of these passes, when in the possession of the Wahhábis, that Tusún Páshá received a severe defeat in 1811. The Arabs permitted his troops to occupy the pass, and then destroyed them with musketry and rocks hurled down on them from above.

For the free passage of the Egyptian caravan Mohammed 'Alí treated at the conclusion of the war; and though he still furnishes them with an annual present, a large sum is nevertheless exacted from the Syrian hajj on this spot, before they are permitted to pass the defile.

Their principal sheikh, Sultán ben Hasan, has, for greater security, fixed his residence near this spot. Possessed of great personal strength and undaunted courage, the fame of this chief as a warrior furnishes a general theme of discourse among the neighbouring tribes. These qualities, joined to an intriguing disposition and considerable political talent, have rendered him the most powerful chief in Hejáz. Several ineffectual attempts have been made to draw him into the power of the Páshá, but Ben Hasan continues to elude his artifices and his threats. The dominions of the Harb tribe extend from hence to Jiddah, the Zobeideh† and Tuwál being merely branches of this. Their force is calculated at 50,000 matchlocks, which marks them as the most powerful tribe in Arabia. Their habits are predatory and warlike, and their disposition bold and sagacious. In appearance they are taller and more fleshy than their neighbours of the plains, but in the form and expression of the face no difference is discernible. They are alike the objects of dread and suspicion to the pilgrims, to the mariners who visit the coast, and to the neighbouring tribes. They appear to be equally shunned or feared by all. Amidst the mountains, which furnish an abundant supply of fresh water, they are rich in their own resources, possessing numerous flocks of sheep, rich pastures, a considerable quantity of corn, which they compel their slaves to cultivate, and extensive date-groves.

The measures which the Páshá has successfully adopted as the means of quieting the other tribes, by stopping the supply of grain, would therefore lose their effects on these.

Within their territories we met them more frequently near the sea coast, than any of the other tribes. Camels, huts, and men

* Es-súk el-jedídeh, "the new market." See Burckhardt's *Hedjaz*, p. 312.

† Burckhardt (*Bedouins*, p. 237) speaks of them as unwarlike. The number of the Harb here given is probably exaggerated.

were observed whenever we approached the shore, and on one occasion, near Rás Mastúrah, an officer was compelled to quit a station which he occupied near a few huts, by their sounding the alarm and gathering in great numbers on an adjoining hill, with the evident intention of attacking him. It would, therefore, be highly imprudent to encounter them by landing at any of the intermediate ports between Yembo' and Rábegh.

Sherm Rábegh is well known as the halting-place on the route of the caravans between Yembo' and Jiddah, and also as the boundary of what is strictly considered holy ground, in acknowledgment of which pilgrims on their arrival from the northward adopt the *ihrám*. The quantity of dates produced in the groves in its vicinity is more than sufficient for the consumption of the cultivators, and the surplus is therefore appropriated to the purchase of the other necessities of life. During the date-season, from the commencement of July to the latter end of September, an annual fair is held here, to which the inhabitants of the neighbouring parts resort in great numbers, exchanging for this surplus their salt fish, cured on the coast, and their grain, cloth, &c., procured from Jiddah. These articles are retailed again to the Arabs of the interior, so that the whole of the Harb tribes are supplied from this port with the few foreign articles which they require. Many others, attracted also by the cheapness of the food, reside here during these months, on the profits obtained from their fishing and the pearls they may have collected, returning at the close of the season to their former occupation. It was computed there were 5000 men here when we arrived in August. At our second visit, in September, there were not more than a fifth of that number.

Harámil* Island, about two hundred yards in length, is merely an accumulation of drift-sand on the upper ridge of a reef. It is elevated about ten or twelve feet, covered with high bushes, and may be discerned about eight miles off. Nearly opposite to this island, on the main, there is a Bedouin village called Tuwál. It contains about two hundred inhabitants, who subsist by fishing and the collection of pearls. Of the latter, the northern part of the Red Sea furnishes but a scanty supply, and they are inferior, both in size and quality, to those obtained from the extensive banks in the Persian Gulf. Probably the most convincing proof that can be given of the insignificance of this trade here is, that it has escaped the notice, or is deemed unworthy the attention, of the Páshá's officers. A few boats are occasionally dispatched by the Jiddah merchants for this purpose, but the precarious and ill-paid task of collecting them here is left mostly to the Tuwál and Huteimí

* The plural of *Harmalah*, the *Peganum* of Linnæus. *Haram* in Niebuhr's map; omitted in his text.

tribes. The former have about forty boats engaged in this trade, which are mostly employed on the Abyssinian coast.

From hence to Sherm Ub-hur, or Charles Inlet, the coast continues low and sandy, intersected by numerous inlets and creeks affording excellent anchorages, but rendered so difficult of approach from the numerous sunken rocks, reefs, and sandbanks lying off the shore, that it is not probable they can be made available for any useful purpose. The high land at the back presents nothing remarkable in its appearance.

Sherm Ub-hur,* or Charles Inlet, is about eight miles in length, varying in breadth from a quarter of a mile to 150 yards. Its extremity is connected with a marsh which extends, by the report of the Arab, several miles into the interior. The river Betius of Ptolemy is marked in D'Anville's map, as having its outlet in this bay. We explored its termination, but there is nothing which would induce us to suppose that it receives any other supply of fresh water than an occasional torrent† from the interior. The anchorage is upon the northern bank, about half a mile from the entrance, and about 200 yards inside a rocky point, which should be rounded as near as the patch running off it will admit. With the exception of this point, the extremity of which may be easily discerned, the passage inside, as well as the coast about the entrance, is free from dangers.

A range of barren and naked mountains (being a part of the great chain which nearly encompasses Arabia) extends from Jiddah to Akabah, approaching in some few places near the sea coast, and running towards the interior in ridges increasing in height as they recede from the sea. In clear weather these hills are visible at a distance of from forty to seventy miles. The highest hills of this range are Jebel Sub-h, Jebel Radwah, and the Mowilahh peaks, which I have particularly described. So little variety marks the appearance and form of the others, that I have rarely deemed it necessary to enter into a detailed description of them. Of the character of the distant ranges we had little opportunity of judging, further than, by their rugged and pointed appearance, we may be inclined to conclude them to be of granitic formation; those near the fort at Wej-h (the only occasion on which we could venture so far into the interior) were observed to be of dark granite, with veins of white quartz running horizontally through them. Many of the hills nearer the shore are of limestone, exhibiting an almost entire mass of marine fossil remains; those bounding the sea-shore are of light coloured sandstone, fronted by, and containing large quantities of shells and masses of coral. The extraordinary prevalence of the latter in the Red Sea

* In 21° 41' by Niebuhr's observations. Description of Arabia, p. 357.

† Probably the Betius was such a torrent.

is well known ; it is found constituting reefs, probably as extensive as in any other part of the world ; it also enters largely into the composition of some of the most elevated hills.

Between the bases of these hills and the shore, there runs a border of lowland of irregular width, which the Arabs call *Tehámah*. It is generally desert and barren ; some few spots are cultivated, but they bear so trifling a proportion to the whole, as to be unworthy of notice in these general remarks. The coast line to the northward of *Yembo'* is of moderate elevation, varying from 50 to 100 feet, with no beach. To the southward of that part it is more sandy and less elevated ; the inlets and harbours of the former tract may be styled coves, in the latter they are lagoons. We observed in all those indentures that a valley (the lower part of which in some cases bore evident traces of having been the bed of a torrent, and in all exhibited signs of the former existence of fresh water) led from the interior and opened into them. It was, therefore, surmised, that the water brought down by the torrents had either destroyed the coral which formerly existed in the situation of these openings, or prevented its formation.

To the southward, from *Yembo'* to *Jiddah*, the coast, consisting of sandbanks with coral bases, is lined with reefs, which run nearly parallel to the shore, with which they are in many places connected. The inlets, or, as they are styled by the natives, *sherm*s, are pointed out in the charts ; but, from the nature of the coast, it would be difficult, if not impossible, to distinguish their entrance without the assistance of a pilot. To the natives, therefore, they compensate in some degree for the deficiency of other anchorages ; and they are so situated in respect to each other, that they form convenient halting-places for the boats and vessels in their progress up and down the sea. In some intervals they do not exist, and the Arabs are, under these circumstances, constrained to depend on the precarious shelter afforded by the reefs. The importance of these inlets, should small steamers pass by this route, is evident ; and the facilities they afford of procuring fresh water, provisions, and firewood, may prove an inducement for ships proceeding up outside to visit them.

The reefs in this part of the Red Sea are found either extending in ridges, which have generally deep water or no soundings near them, or they form extensive banks, which have a depth of from ten to fifteen fathoms water over them.

With some few exceptions, their general direction is straight, though, in many places, the short projections on either side give them a serpentine appearance. Their length varies from 150 yards to two or three miles, which they rarely exceed. It may be remarked that, under every variety of wind or weather, in no instance did we witness heavy surf on the reefs. If I might hazard

a conjecture on this fact, it is, that the cause of this absence of surf must be looked for in the coral being more porous on the outer part of the reefs; this part being composed of the branched variety, by which the force of the sea may become broken in the same manner as that of a body of water would, if dashed against a sieve.

But be the cause what it may, it is of practical importance that the mariner should be made acquainted with the fact; for in standing towards those reefs at night he may be lulled into false confidence, and border too closely on them, under an impression that he would either hear or see the surf. In the neighbourhood of, and amidst the clusters, a chart can avail the mariner no further than in marking the outer boundary, to which our attention was therefore especially directed; within this the navigator must be directed by the eye, as the only and the best pilot, and a short acquaintance with this manner of proceeding, will enable him to distinguish the dangers, and also to estimate from the various shades the changes in the depth of the water.

During the warm season, from May to October, in the northern part of the sea, the reefs are observed to have about two feet less water on them, than in the remaining months of the year. This effect is produced by the influence of northerly winds at this season, which, prevailing throughout the whole extent of the sea, cause a continued current to set through the Straits into the Gulf of 'Aden. When the southerly winds, which at the lower part of the sea prevail from October to May, set in, these currents are observed to change their direction, and to flow back with rapidity: the whole body of water having no means of escape, then collects towards the northern part of the sea, and becomes considerably elevated. The partial influence of a southerly breeze during the former months was observed to produce for a short time a similar effect, the water subsiding to its former level on the return of the northerly breezes.

It is a question of importance to determine whether it would be practicable for a small steamer, when prevented by northerly winds from pursuing her course by the middle channel, to effect the passage up the sea by the channel between the line of reefs and the coast.

A glance at the chart will point out that, with the exception of occasional gaps, a continued line of reefs runs nearly parallel to the shore, and extends along the whole of the Arabian side of the sea. In the interval formed by the outer boundary of the reefs and the line of coast, there are innumerable detached coral rocks and banks, all having between them deep channels, which are constantly traversed by native coasting vessels. Now it is well known that, within these channels, smooth water is always found;

and, near the shore, land and sea breezes often prevail, when hard north-westerly or southerly winds are experienced in the middle of the sea.

Such a remarkable influence have these banks in retarding the progress and lessening the power of the wind, that a breeze from seaward has frequently been observed to linger for nearly an hour at one of these ridges before passing over it; and, near the coast, we have been often running along with a fine land wind on one side of a reef, and have observed a fresh sea breeze prevailing from a contrary direction on the other.

The objections, therefore, that present themselves against the adoption of the inner passage are—

1st. That the vessel must anchor every night.

2nd. That the numerous rocks would render it more dangerous than a passage outside.

This track, however, would only be pursued during the prevalence of strong contrary winds, when much coal would be consumed, and little, if any, progress made in attempting the middle passage. By running along the inner channel at such intervals, she would avoid the heavy swell as well as the continued drain that invariably follows the direction of strong breezes in this sea, and would probably make a progress of fifty or sixty miles a-day.

With reference to the inner passage being attended with more danger than the other, I must admit that it is not easy on a first view to divest ourselves of the idea of danger, which is constantly connected with the proximity to rocks; but, on the other hand, the clearness of the water in this channel will enable the navigator easily to distinguish and avoid the rocks, especially with a steamer.

Provided she should be unfortunate enough to strike against the rocks, it by no means follows that she would be certain of receiving material injury: such accidents are of frequent occurrence with the large bagalós, some of 200 tons, that are of very slight construction; India-built ships have in this respect a decided advantage. From Jiddah upwards, along the Arabian shore, the practicability of effecting the passage by the inner channel has been proved, the *Palinurus* having twice pursued that course without accident.

Climate.—Though the sea-coast of Hejáz is pronounced unhealthy, yet, afloat, we did not find it so. Among our crew, consisting of twenty-five Europeans and forty-five natives, not a fatal case occurred during our stay there. The temperature, compared with that of the Persian Gulf, is moderate; near the sea-coast, where the winds are light with intervals of calm, it is usually much warmer than in the middle of the sea, where there is rarely any intermission of the prevailing breezes.

The north-westers are cool and refreshing, but the southerly winds are damp, sultry, and unwholesome. During the period at which the latter prevail, in September and October, the dampness of the air is very great in the warmest days, and the heavy dew at night, when all are obliged to sleep in the open air, render it particularly disagreeable. The sudden and grateful change which a return of the north-westerly breezes produces in the atmosphere, renders them particularly desirable at this season.

Though the *béri-béri** is by no means prevalent amongst the Arabs themselves, yet few ships have visited the Red Sea of late years, without their crews having suffered considerably from the ravages of that fatal disease. Our exemption from it may be mainly attributed to the excellent water which we were enabled to procure during our stay on the coast, as well as to the care that was taken in supplying the crew, both native and European, by every opportunity, with the best fresh provisions. Dysentery, fevers, and ulcers on the legs, are common at Yembo' and Jiddah.

I observe that sickness to a considerable extent generally prevails during the hajj season on the sea coast and at Mecca. The unhealthy situation of that city, the indifferent quality of its water, and the fatigues of travelling, joined to the dangerous custom of changing the garments unusually worn, for the *Ihrám*, all contribute towards producing frequent and fatal diseases; yet these are few and trifling compared to the prodigious mortality which has occurred this year (1831), by a visitation (I believe the first on record) of the cholera. That fatal disease had shown itself in some few cases previous to the hajj, and was supposed by the Arabs to have been brought by the Indians, but it was not until the whole multitude had assembled, that it reached its utmost violence. Its virulence became at length so great, that it is computed that nearly one-half of the pilgrims fell victims to it. The governors of Mecca and of Jiddah, the Páshá who accompanied the Syrian caravan, and many other people of distinction were swept off. So numerous were its victims, that the living ceased to bury the dead singly, but dug large pits into which the bodies were thrown by hundreds. Many pilgrims were so stupified at the suddenness of the event, that they were unable to leave the city, while others hastily quitted it, and the road from Mecca to Jiddah was in consequence, for several weeks afterwards, strewn with the dead and dying.

The disease followed the pilgrims in their passage up the coast, attacking the inhabitants of Yembo', Suez, and Cairo, successively; and we found that the halting places of the hajj boats were strewn with the numerous graves of those who fell victims to it.

* An Indian or Malay word, not therefore the local name for this disease,

In the cold weather the sky is for the most part clear and cloudless; generally speaking, there is no want of rain, which falls in heavy showers during the months of November, December, and January. In this respect the climate of this coast differs widely from that of Egypt, where (though the distance between the two countries is only about 160 miles, the width of the Red Sea), it is well known, rain is of rare occurrence. A season of drought, it is calculated, occurs here about once in four years; the floods during the rainy season pour down from the hills with great violence. Almost every part of the coast bears traces of torrents formed during this season. Fogs are not uncommon at Jiddah and in its neighbourhood, but rarely prevail to the northward of that port.

Of the Inhabitants.—The Bedouins inhabiting this part of the coast differ little in their habits or social condition from those who occupy the deserts of the interior. I observed a considerable difference between the personal appearance of the Arabs of Hejáz, and those bordering on the shores of the Arabian side of the Persian Gulf. The characteristics of the latter are an almost oval face, black hair, which is generally shaven close, eyebrows of the same colour, with a glossy skin, one shade lighter than that of the natives of India. Those near the shores of the Red Sea are lean, but of a vigorous make, and more diminutive in stature. The form of the face more lengthened, their cheeks hollow, and their hair, with the exception of two long curls on either side (on which they bestow considerable care), is permitted to flow as low as their waist. The colour of their skin is lighter. They are generally affected with cutaneous disorders. The expression of their countenance is unpleasing and frequently knavish.

The Bedouins of the sea-coast, like those of the interior, are from necessity very abstemious in their mode of living. A few dates, some salt fish, a draught of water with coffee, constitute their usual food. If to this, on occasions of festivity, a sheep, with some rice or unleavened bread be added, they possess all the luxuries they have ever known. Honey may also be considered as forming one of the principal articles of food with all classes. The bees live in the hollows of the rocks, and feed on the numerous aromatic plants with which the northern part of Hejáz is covered: repeated references to honey are made in the Korán as a wholesome and nutritious food. It was one of the luxuries in which Mohammed indulged. Such is the ordinary fare of those residing in villages or towns on the sea-coast, but that of the Bedouins, who move about with their camels, is more precarious and scanty. I am informed they will undertake a journey of ten or twelve days with nothing but a bag of small cakes, made from flour, mixed with camel's or goat's milk, and a skin of water. Two of the former, each weighing about five ounces, and

a draught of water, the latter twice during the twenty-four hours, form their sole subsistence on such occasions; yet, patiently as they endure this meagre fare, whenever an opportunity offers, they do not scruple to run into the opposite extreme of voracious indulgence.

Their habitations consist of small huts or tents, the former, as at Rábegh, are constructed of coarse grass and flags; the latter, as at 'Ainúnah, and on the coast opposite to Hasání, of coarse cloths thrown over some sticks, which afford but an indifferent protection against the extremes of heat and cold; the latter, during the winter season, is very severe. In order to obtain shelter against the strong prevailing breezes from the northward, their huts are generally erected behind some hillock, or amidst trees, having also the convenience of pasturage in their vicinity.

Their weapons consist of a spear about eight feet in length, pointed at both ends; a jambir, or large crooked dagger of a semicircular shape, with a broad blade; a matchlock gun, having a barrel of extraordinary length; and sometimes a long sharp double-edged sword. Few, excepting their sheikhs, appear to possess pistols.

The Huteími tribe, branches of which are met with on different parts of this coast, are looked upon by the Bedouins as outcasts*. The legend regarding the cause of their degradation was frequently narrated to us. Mohammed, according to this tradition, in the course of a journey along the sea-coast, sought shelter in their encampments. A dog was prepared for his repast, by which the prophet was so offended, that he pronounced a curse upon this tribe, and enjoined his followers to shun them as a polluted race. They exhibit a more restless disposition than the other Bedouins, and are distinguished from them by their more meagre and squalid appearance. Their food consists almost entirely of fish, which they pick up among the rocks or on the beach. The more wealthy alone, who possess boats, are enabled to procure food of a less disgusting nature. They are so helpless, that they become an easy prey to the Bedouins, who deprive them of any property in their possession, or oblige them to pay a tribute in pearls as the price of exemption from such spoliations. They are to be met with on the Nubian as well as on the Arabian coast.

It was computed that 20,000 pilgrims arrived this year, 1831, from the Egyptian ports. Those coming from Abyssinia, Nubia, and other parts of interior Africa, embark mostly at Masawwah, Suwákin, and Kosáir, and those from Turkey and the Barbary States at Suez. Constant employment was thus afforded from

* Burckhardt (Bedouins, p. 227) speaks rather more favourably of the Huteími tribe.

January to July to about seventy boats belonging to the latter port, and fifty to Kosaïr.

The regulations which Mohammed 'Alî has established at the different ports relative to the embarkation, passage, and disembarkation of pilgrims are salutary and judicious.

The number of passengers that a boat is permitted to take is limited in proportion to her size, which number she is on no account permitted to exceed. Many of these boats make several voyages during the season. To prevent confusion, or the exercise of any undue preference, a register is kept of the pilgrims as they arrive, and they are subsequently embarked in the same order. The amount of the passage money cannot be fixed at any precise sum, since all pay according to their supposed means, but it may among the middle classes be averaged at six dollars from Suez, and four dollars from Kosaïr.

The pilgrims provide their own provisions and water, the former they obtain from the Bedouins at the different anchorages, sheep and goats being brought by these tribes for sale whenever boats are observed to approach the coast; but as they never take more than three or four days' supply of water, great distress is occasionally experienced when the boats are detained by contrary winds, in places where they are unable to obtain this necessary article.

Their method of navigating along the Arabian coast by the inner passage is as follows: they sail after the sun becomes sufficiently high for them to distinguish the numerous rocks with which the channel is studded. At this time they have usually a land wind which enables them to get out of the sherns, and helps them a few miles in their progress along the coast. In going down the sea, as well as in working up, they always anchor about three o'clock in the day, and so little anxiety do they display to arrive at the end of their voyage, that if they have a contrary wind, and towards the close of the day they conceive it will be two or three hours later than their usual time for anchorage, without any hesitation they run back to the nearest point of shelter behind them. After anchoring they never set sail again, even if a fair wind should spring up, but remain very quietly until the following morning. Few, excepting the largest of their boats, drop their anchors or grapnels, but when the vessel approaches sufficiently near to the reefs or the shore, the sail is lowered, and shortly afterwards two or three men jump overboard and secure her to the rocks by hooks, to which ropes are attached. After the vessel is hauled close to the beach, the pilgrims usually leave her, and cook their evening meal on shore. In consequence of the crowded state of these vessels, the confusion in working the boat is very great: the black pilgrims are treated with little consideration, but quarrels are constantly occurring between the Turkish and Moghrebyn pilgrims and the crew.

On these occasions, which are frequent, the dispute is decided by the knives of the former. To avoid the crowd and filth of the interior of the vessel, many of the pilgrims sling their beds, which are similar in construction to the *châr** of India, outside the vessel, in which, protected by an awning, they remain during the time the vessel is under sail.

Attached to the caravans, and at the various stations, there are a number of wretched beings, some almost in the last stage of disease, who are solely dependent on the precarious charity of their fellow-travellers, for the means of visiting and returning from the holy cities. To prevent their accumulation at the different ports, where they would probably engender disease, they are portioned out in separate lots by the governors, and the different boats and ships are compelled to furnish them with provisions, and to find them a passage, free of expense, to the various ports to which they may be proceeding. To evade this burden, the honest *Nákhodás* do not scruple to use every artifice. The poor wretches are sometimes enticed on shore at any part of the coast the vessel may touch, and abandoned there. If the spot is near to, or should happen to be at a port where there is any competent authority, they are placed on board the next vessel that touches there; but if, as is frequently the case, they are landed on some unfrequented part of the coast, the certainty of a miserable death by thirst and starvation awaits them.

As the large boats are not able to approach sufficiently near to the town of Jiddah to land their passengers, those of a smaller description come off as soon as the *bagalós* have passed the gateway; then commences a scene of wrangling and quarrelling between the pilgrims and these boatmen, for as the latter consider the pilgrims as fair game, they evince an earnest desire to fleece them without mercy.

The unsettled state of Hejáz when Burckhardt visited it, in 1816, induced him to predict that the time had passed away when pilgrims, urged by feelings of devotion, would continue to flock annually to Mecca to visit the shrine of Mohammed. A doubtful war, in which Mohammed 'Alí was at that time engaged with the *Wahhábis*, could scarcely allow him, in a country like Arabia, to anticipate the long and uninterrupted peace which has followed its successful termination; yet from this cause, the absence of all imposts on the pilgrims, and probably an increasing spirit of commerce, so many facilities and inducements are held out to visit the holy cities, that in 1831 there were more pilgrims assembled there than had been known within the last half century. In 1816, but two of the five or six regular caravans were present; but in 1831,

* Probably the author wrote *châr-pái*, i.e. "bedstead."

the other three enumerated by Burckhardt, viz. the Moghrebyn, the I'ráni or Persian, and the Sherki or Yemen caravans arrived at Mecca, and it was computed that the whole multitude exceeded 120,000 people.

After frequent inquiry, I received the following statement of the number that arrived by sea, which however must be considered as merely an approximation :—

From India	2,000
Malay Coast	1,800
Persian Gulf	4,000
From Suez and Kosaïr—this comprises those pilgrims who arrive from Turkey, Asia Minor, &c., and many from the interior of Africa who sail down the Nile to Cairo	20,000
From Hodeidah, Mokhá and the Southern Arabian Ports	3,000
From the Ports on the Abyssinian side, Suwákin, Dahalak, &c. principally poor negro pilgrims	2,000

The remainder of those assembled arrived by the caravans.

It will be seen in the preceding part of this memoir, that we obtained as many sheep as we required whenever we fell in with the Bedouins on the sea-coast. These were of two kinds, one white with a black face, and similar to those brought from Abyssinia; the others dark brown, with long clotted hair resembling that of goats. Though small, the flesh of the latter was well tasted.

The Bedouins in the northern Hejáz subsist principally on what they derive by the sale of their butter. This is made from the milk of their sheep and goats. The method of making it is very simple. The milk is placed in goat-skins, and then shaken until the butter is separated.

Bullocks are numerous at Jiddah and to the southward; some are occasionally met with at Rábegh, and even at Yembo', but to the northward we saw none. They are employed in their date-groves for agricultural purposes, and the cows are also valuable for the sake of their milk, but I do not think either the Bedouins or the town-Arabs partake of their flesh, which they consider heating and injurious to their health.

The eagle, the vulture, several varieties of pigeon, the swallow, quail, the red partridge, and another variety are seen in this part of the Arabian coast; wild ducks were shot at 'Ainúnah, and flocks of flamingos are sometimes seen crossing the northern part of the sea.

We found an extraordinary variety of fish amidst the reefs, and in every part of the coast. In many of the sherms they were particularly abundant. When we could not haul the line, a boat dispatched under sail, with a line astern, seldom returned without a plentiful supply. It may be unnecessary to mention more than that, in common with the fish usually found in the vicinity of coral

reefs, we procured mullet, sardines, a species of pomphlet, cavalls, seer, and king-fish, &c.; the latter are considered by the natives to be very formidable, and are much dreaded by the divers. Sharks of a small species rarely attaining a greater length than six or seven feet, are very numerous on the coral banks; they are not often seen at the surface, but mostly remain near the bottom: they prove very valuable to the natives, and boats are often dispatched for the sole purpose of catching them; their flesh is preserved and sold in the markets at Yembo' and Jiddah, and is esteemed by all classes. Medicinal virtues are also ascribed to some part of the head. Oil of an indifferent quality is extracted from their liver. The process by which they obtain it is very simple: the liver is cut into small pieces, and exposed in bladders to the sun until the whole of the oil has exuded from it. A lucrative trade is also carried on in their skins and fins. The India-ships take them from Jiddah and Mokhá for the China-market.

It was known to the ancients that seals visited this sea. Shadwán was called by them the Island of Seals. They are still seen in the northern part of the sea by the fishermen, who, on several occasions, showed us their skins and tusks. Whales have been seen near Kosair; and about five years ago, one was thrown ashore on the island of Senáfir.

The commodities which are now brought to Jiddah from India are either disposed of during the hajj to pilgrims, who again distribute them through Turkey, Syria, &c., or they are such as are required at Mecca, Jiddah, and other cities in Hejáz.

The cargoes of ships coming from Bengal are more varied than those from the other Indian ports. Some vessels arrive direct from Calcutta, freighted solely with rice, sugar, and Dacca-muslin, which may be considered as the staple commodities; others being coarse and fine blue cloths, cambric, of which the *ihrá*m is made, and indigo. Touching on the Malabar coast, these ships fill up with teak-timber, cocoa-nut oil, cocoa-nuts, black pepper, dried ginger, turmeric, &c., and sail direct to the Red Sea. During the last ten years, this branch of trade has been gradually declining, and ships now engaged in it barely clear their expenses.

Ships seldom leave Bombay direct for the Red Sea, unless they are small, and intended for the coasting trade. If they obtain a sufficient number of pilgrims to defray the greater part of the freight, they ballast with sugar; but the usual practice is to proceed to the Malabar coast, where they take in cargoes of the same articles as the Bengal ships, in addition to which they bring annually from the port of Bombay 400 or 500 tons of pig-lead, which is landed at Mokhá, and afterwards disposed of to the Somálies at Berberah.

The imports from Surat consist wholly of Cashmere-shawls,

tissue, flowered and embroidered muslin, and other valuable cloths, amounting, on a yearly average, to the value of six laks of dollars*. Most of these articles are carried by the pilgrims to Constantinople, and a great part is also purchased by the merchants here, and consigned to their agents at Cairo for sale.

From Bushire and Bussora † the principal imports are wheat, tobacco, and Persian carpets. The latter are mostly purchased by the Bedouin sheikhs, in whose tents one at least is considered as indispensable. From thence are likewise brought the dates of Bahrein and Bussorah, which are much esteemed in Hejáz; but the profits arising from the conveyance of pilgrims form the principal object of the vessels trading from these ports. The difficulties and restrictions to which the Persians have at former periods been subjected, are now wholly removed; and these sectarians are permitted to visit, unmolested, the birthplace and tomb of their prophet. None but rich Persians, however, perform the hajj, and the sum obtained from them for their passage is consequently very high, varying from 40 to 100 dollars from Bushire, and one-third less from Maskat and Bender-Abbás. A vessel belonging to the sheikh of Bushire cleared, this year, 40,000 rupees by her passengers.

From the Malay Islands little other merchandize is brought than spices, which are very generally used in Hejáz. Ships from thence complete their cargoes on the Malabar coast with rice. Numerous pilgrims arrive annually in these vessels. In the transport of pilgrims, and to carry on the limited trade, both of which objects are engrossed by Mohammed 'Alí Páshá, there are four vessels employed; and, notwithstanding the passage-money is fixed at a high rate, they are crowded to excess, from the impossibility of procuring a passage by any other means. Leaving Mokhá for so long a voyage, a small brig of 200 tons had 270 persons stowed on board, exclusive of her crew.

It is a well-authenticated fact, and one which is not generally known, that a number of young females are brought annually to Mecca from those islands for sale. They are disposed of at from 150 to 300 dollars, and are much esteemed both by the natives and the Turks, though the latter are more generally the purchasers.

Independently of the trade carried on in square-rigged vessels, amounting, this year, to 26 in number (about 10,000 tons), there is also a considerable branch conducted in large bagalós, which run during the fine-weather months, between India and the ports in the Persian Gulf and the Red Sea.

The returns made for these imports to the various ports are mostly in cash, with a few pearls of indifferent quality, some

* 600,000.

† Abú-shehr and Basrah.

chests of red beads, old copper-ware, &c. All these vessels complete their return cargoes at 'Aden and Mokhá with coffee.

The coffee trade, which, next to that of grain, was formerly one of the principal branches of commerce between Jiddah and Egypt, has now much declined since the importation of American and West India coffee into the ports of the Mediterranean, Asia Minor, European Turkey, and Syria. The bad effects of the severe exactions imposed on the traffic in this article by the Páshá is illustrated by the fact, that American ships frequently leave Mokhá with coffee for the Mediterranean markets, where they are, notwithstanding the expenses incumbent on so long a voyage, enabled to supply it cheaper than the merchants who convey it thence by the way of Egypt. This trade has therefore, for some time past, been in a declining state, and in 1830 it ceased, for a period, altogether.

Corn Trade.—As the barren soil of Arabia produces but few supplies, and is utterly incapable of supporting the crowd of pilgrims that flows to Mecca during the hajj season, Egypt, from an early period, has contributed to supply its wants.

During the continuance of the war in Arabia, Mohammed 'Alí, as a means of defraying its expenses, monopolized the whole corn-trade, and disposed of all the grain that was required for the consumption of Hejáz at his own price. The revenue he derived from this was enormous, but it was collected (notwithstanding the disapprobation of the Porte, under whose especial protection the holy cities are considered as being placed) with too much facility, and its amount was found to be too considerable to be readily relinquished: he has therefore retained it. All the grain that now arrives at Jiddah and Yembo' is shipped on account of the Páshá, and no private merchant is allowed, under any circumstances, to purchase the smallest quantity until it is landed at those ports, when the surplus not required for public purposes is disposed of to merchants who afterwards retail it.

The grain is procured from Upper Egypt, and after being collected in the granaries at Kenneh, the quantity required is selected, and forwarded on camels to Kosaïr. The Páshá had several of his own boats employed in transporting it thence to the Arabian coast, but he has since found it more advantageous to freight vessels for that purpose.

Timber for ship-building is supplied either from India or by the way of the Nile from the Mediterranean. Boats are built at Jiddah and Suez, where the timber is imported. Some few are launched at Kosaïr, and others at Hodeïdah. These boats are solely constructed for commercial purposes, and piracy is quite unknown.

The number of boats belonging to Jiddah and Yembo' may be

estimated at from 250 to 300. Of these there are several descriptions: the bagalós, the dáú, the sáyér, the gánjah*, &c. The two former vary in size from 50 to 200 tons; the gánjah is a long, narrow boat, remarkable for swift sailing. The greater number of these craft are employed in the northern part of the sea, in the transport of grain from the Egyptian ports to those of Arabia, and in the conveyance of pilgrims. A considerable trade is also carried on in them to and from Jiddah, which, from its central situation, is well adapted as a commercial depôt for the productions of the upper and lower parts of the sea. Boats from Yemen, or the southern part of the sea, are not permitted to pass this port (Jiddah) without entering to pay a heavy duty, the consequence of which is, that they prefer landing their cargoes there, a part of which being required for the Egyptian market, is re-shipped from thence in vessels belonging to the Jiddah merchants.

APPENDIX.

The route of the pilgrims from Caïro to Mecca.†

The noble assemblage (mahhfíl sheríf) having issued from Caïro (Misr) with great pomp, proceeds to the Birket-el-hajj (pilgrims' pool), and thence to the Hidfet-el-boweïb (hamlet of the little gate), a narrow place between two hills, with an elevation and a long hill on the right. Thence to

Hamrá (the red), where there are cisterns, and lodges (fiskíyeh), built for the use of the pilgrims; thence to

Nakhíl ghánem (sheep-palm grove); thence to

Birkeh 'Ajerúd (pool of 'Ajerúd), the first watering-place; its water is sweet, and sometimes is running through the valley. There is a khán (inn) there built by Kánsú Ghaúrí, and three lodges (fiskíyeh). It is opposite to the port of Suweïs (Suez), and in the same direction as the 'Ayún Músá‡ (springs of Moses). Thence to

Munserif (the divider), one day's journey. There are some pits there and vestiges, it is said, of excavations made in these places by certain kings for the purpose of joining the sea of Rúm (Mediterranean) with the sea of Suweïs (Red Sea). Thence to

Al Kubeibát (the little domes). Here there are hills of sand like domes. This is the beginning of the desert (et-tíh) of the children of Israel; a widely-extended plain, forty farsangs in length and breadth, having Jebel Tór (Mount Sinaï) on the right, and 'Arísh on the left. Its roads are very difficult, and there is no water from the

* Properly kánjah, but vulgarly pronounced gánjah. This word is Turkish, and originally signified "a hook."

† Given by Hájí Khalifeh, commonly called Kátib Chelebí in the *Jihán-numá* (i.e. *Speculum Mundi*), p. 541. This route, not previously published, gives the names of places on or near the coast, and will therefore serve to illustrate Lieutenant Welstead's paper.

‡ On the road to Mount Sinaï.

cold in winter and the excessive heat in summer. Here the children of Israel were for forty years wandering about while they passed over a tract only two days' journey in extent. Thence to

Wast-et-tih (mid-desert), or Raud-el-jemel (camel's garden); thence to

Batn-nakhl (palm-vale), or Wádí tejr (merchant's dale), where there is a spring, a castle built by Kánsú, and a lodge (fiskíyeh) which encloses the well. The guards stationed in the castle keep the water from the Arabs. 'Alí Páshá Beylerbey, of Egypt, enlarged both of them. Thence to

Wádí-el-ghaimá (thirsty valley); thence to

Wádí-el-karid (camel's ruminating valley). Then, after going down a declivity, to

Abyár-el-'alá (the exalted wells), a wide plain, where there are two wells; one called Bireh, the other 'Alání. There is also a reservoir (haud) filled with rain-water, and in its neighbourhood is the Saltern, called 'Aráqib* baghl (mule's muscles). Thence to

Rás-er-rekb (head of the camel-drivers). A place called Jifaráť (the kids or the mounds) is in its neighbourhood.

Sat-ĥ-el-'akabah (the plain, or the summit of the ascent), i.e. the 'Akabah (ascent) of Ailah, where there was anciently a large town, now in ruins. In a low place near it there is a well lined with stone, the water of which is sweet, in a palm-grove. The Arabs settled there are of the tribe of Howeítát.

The next station completes the first quarter of this route. Its water is sweet and plentiful. It all passes along the sea-shore. On the left† side is Mount Tór, stretching out for a space of several miles in extent. In the latter part of it there are two descents and narrow gorges (bógház), in which there are pits with wells of sweet water. Thence there is an ascent to the

Dhahr himár (ass's back), a rocky acclivity. Thence to

Jurfein (the two gullies). Thence to

Sherfehi Bení 'Atíyeh (the turret or watch-tower of the children of 'Atíyeh), where there is much wood. Thence to

Matlát (the salt slough), between two mountains. Here is the permanent abode of the Bení Lám. Thence to

Maghárehi Sho'aib (the cave of Sho'aib, father-in-law of Moses). There is sweet water in its pits, a palm-grove, and many ethl (tamarisk) and mokl (or dúm‡) trees, like those that grow near the river Nile. There are here also inscribed tablets on which the names of kings are engraven. Thence to

Kabr-et-tawáshí (the eunuch's grave). Thence to

'Úyún kaşab (reed-springs). It is a watery, rushy, and excessively hot valley (wádí). In summer time many persons die there suddenly. The grave of the children of Abraham near the sea there, is a place of pilgrimage (ziyáreh). Thence to

* Plural of 'urkúb, the tendo Achilles.

† That is, going from Mecca to Caíro.

‡ Cucifera thebaíca, or bifurcate palm; the palma thebaíca of the ancients.

Sherm (a creek), near the sea; on the left of it there is a mountain called Isháreh (the mark). Thence to

Mowílahh, on the sea-shore; there is water, but it is rancid. Thence to

Dár Kaït-Bái (Kaït Bái's house), so named from that sultan having stopped there when performing the pilgrimage; before that they used to stop at Baṭn Kibrít (sulphur-belly), a narrow stony place. Thence to Kabr Sheikh el Kefáfi. Sheikh El-kefáfi having been killed by a spear was buried there, and his grave is a place of pilgrimage. Thence to

Azlam (a very smooth arrow). The second quarter [of the whole distance] a salt, marshy place, without any herbage, and having water which is salt. In the midst of these mountains there is a desert plain (sahrá). Mecca senna is found here. Thence to

Simák (Shumach), also called Rakhánín; it is a valley (wádi) in which there are many thorns. After passing it is

Iṣṭabil 'Antar ('Antar's stable), an open plain among the mountains, where Arák [*Avicennia tomentosa*] is found, and on the borders of it there is sweet water. Thence to

Sherenbeh (the thick-pawed lion), a mountain-cape. Thence to

Wej-h (the face), a valley (wádi), in which there are wells of sweet water. They were renewed by Ibráhím Páshá in the year 930 (A.D. 1524), and are supplied by rain and torrents. Thence to

Bir-el-karawí (villager's well). Thence to

Haríreh (milk porridge). Thence to

Haurá (the bright-eyed girl), where there is water, but it is bitter. Thence to

'Akík (the torrent's bed). Thence to

Sahn (the bowl or dish), a circular place covered with white sand, and abounding in white vipers (afá'l). Thence to

Neb'án fakká' (the bubbling spring), also called hijár (the stones), where there is sweet water. Thence to

Taráṭir Rá'i (the shepherd's mitres). Thence to

Wádi-n-nár (fire-valley), a stony, sandy valley amid the mountains. This day's journey is known by the name of the seven rugged places (wa'r), because in it seven large rocks are crossed. Thence to

Hoseirá (the little store-house or prison), a town in the territory of Yembo'. Thence to

Jebel Aḥmar (red mount). Thence to

Wádi Temá (vale of Temá). Thence to

Jebel-ez-zeïneh (mount Jewel), a place overlooking Yembo', to which the governor of that city comes, stops the bearer of sacred offerings, (maḥfli sheríf), throws a carpet (sejjádeh) over the camel, and says a prayer, accompanied by two inflections of the body (rik'ah). Thence to

Yembu' (it bubbles up), where there are several springs. Thence to 'Udeïbiyah (probably 'Udheïbiyah, i.e. possessed of good water), a town so named. Thence to

Ewwel Dehná (the first plain), a town so called. Thence to

Wásit (the middlemost). At this station lamps are lighted, and cannon fired off. Thence to

Bedr [Honeïn]. Thence to

Khabeb-el-bizzah (strips of cloth), an extensive plain. Thence to

Ghík, a place on the sea-shore. Thence to

'Akabah Waddán (the ascent of Waddán). Thence to

Rábigh, the place where the ihram is put on. In its neighbourhood is Johfah*, also called Muheïah.†

Here all the routes to Mecca, six days distant, unite.

The principal ancient towns between Ailah and Jiddah are—

Ælath, Elath, or Ezion-Geber, $29^{\circ} 30' 58''$ N., $35^{\circ} 5'$ E. (Rüppell).

Madian at Mogháit Sho'aïb, $27^{\circ} 40' 21''$ N., $35^{\circ} 35'$ E. (id.).

Raunath near Istabil 'Antar, Leuce Come (Albus Pagus), at Haurá. Jambia; Yambo', $24^{\circ} 7' 6''$, $38^{\circ} 27'$ (De la Badía).

Jathrippa; Yathrib, or Medínat-en-nabí (the prophet's city), $25^{\circ} 13'$ N., $40^{\circ} 3'$ E. (Jomard).

Maco-raba, Mekkah, $21^{\circ} 28' 17''$ N., $40^{\circ} 15' 9''$ E. (De la Badía).

Jiddah, $21^{\circ} 28' 56''$ N., $39^{\circ} 20'$ E.

The data here given will show what approximation to accuracy was made before the survey by the officers of the *Palinurus*.

VII.—*Notice on the Ruins of Berenice.* By Lieutenant R. Wellsted, I. N. Communicated by the Royal Geographical Society Branch at Bombay. Read March 28th, 1836.

THE haziness of the weather and an expected southerly wind, which would have rendered our situation very precarious, obliged us to run for shelter to the N.E. extreme of Foul Bay, where we anchored within a short distance of the ruins of the ancient sea-port of Berenice. And as our survey has enabled me to fix the geographical position of this spot with every necessary degree of precision, and other travellers may at some future period be desirous of visiting it, I am induced to offer the following directions for ascertaining its situation, together with some few remarks that may have escaped the notice of Messrs. Belzoni and Wilkinson, who, as far as I know, are the only Europeans who have visited these remains.

At the period of our stay in this spot, I was totally unacquainted with the nature of the discoveries made by these gentlemen: and I should have noticed ours but briefly in my journal, if it had not occurred to me, that we possessed facilities for excavating, and a command of labour, much greater than it is at all probable they

* Hájefeh, according to M. Bianchi (*Recueil de Voy.* ii. 153), but this is a strange oversight.

† This itinerary is not exactly the same as that given by Burckhardt (*Travels in Arabia*, p. 455), and is also more complete.